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THE PROFESSOR

To my friend and benefactor, Lorenzo the Insignificant

by Niccolito Machiavelli

How happy I am to hear, my friend, that you have set off on the long journey to become a professor. Don't be surprised if I am the only one to pass along felicitations. When I took a job on campus after graduation, I was greeted with nothing but expressions of disappointment and horror ("Oh, my God, not one of those witless hangers-on who winds up working in the alumni office"—my father). But *you* intend to become a true wanderer in the grove of academe—a professor—and I am so pleased for you.

It was many generations ago that one of my ancestors, Niccolò, wrote to one of yours, Lorenzo the Magnificent, about the intricacies of statecraft. Now I write to you regarding the strategems of facultycraft. How fitting! In these past centuries, Niccolò's handbook of princely feint and parry has become as obsolete as its title. History ended not long ago—did you hear? Political power has oozed outward from the intense center of a single sovereign upon a throne to the flaccid fluctuations of millions of voters watching television from their BarcaLoungers.

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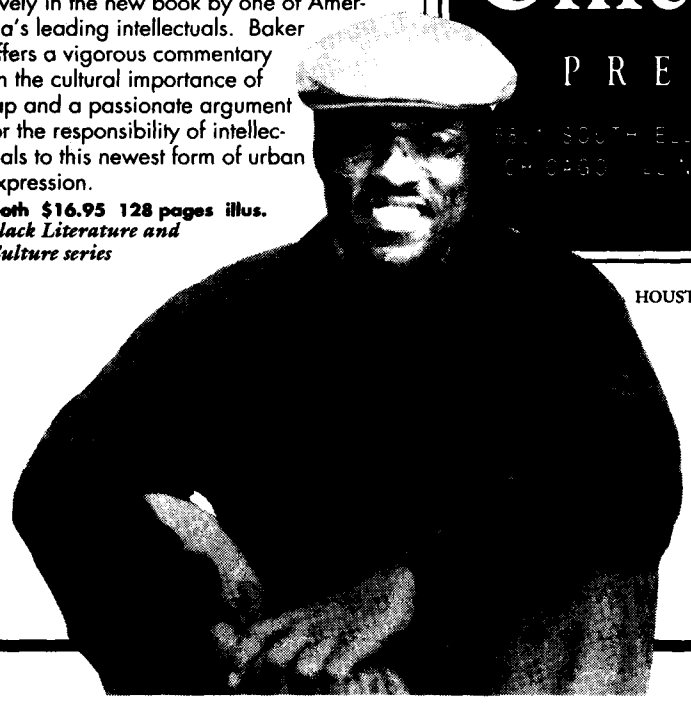

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Letters to the *Editor*

VOC ED

Sometime during the past week, I was fortunate to receive a copy of *Lingua Franca,* and after a careful reading I concluded that it is one of the finest publications on the market today.

The article "Building a Better Beowulf" [May/June] is by far the most incisive discussion of the problems facing our educational system I have read. I have already passed the article on to associates who, like myself, are striving to improve our local school system.

Robert E. Breidster, *Montgomery, New York*

What can I say? I love *Lingua Franca.* I read it from cover to cover the very day it comes. But when the last issue arrived, for some reason I started at the back and read through to the front. I found the usual provocative mix—until I got to the front and started reading Patricia Kean's piece, "Building a Better Beowulf," and had to keep checking to make sure I wasn't reading *Heterodoxy* or *Academic Questions.* What on earth happened?

Kean writes in the breezy, confrontational style I love in *Lingua Franca,* and she's clearly done her homework, but her piece is just another attack on "P.C.," something I never thought I'd see in your magazine. Just as the anti-P.C. movement sought to undermine critical thinking in the name of Western tradition, Kean seeks to head it off in the name of "academic education." In Kean's terms, any attempt to make learning relevant and meaningful to learners is branded "applied ed" and tainted with the working-class brush of "vocational training."

I'll try to restrain myself and not rehash all the research evidence that shows that students learn better and remember longer if they feel that what they are being taught is relevant to their lives. Kean knows this research and dismisses it contemptuously. She is committed to the inculcation of inert facts that someone somewhere has decided are "valuable" for all students to know. Thus, progressive teaching methods that find new relevance in Shakespeare's work—like having kids write memos from Brutus to Cassius—simply aren't teaching Shakespeare. I assume she would say the same about Marxist or feminist readings of Shakespeare. The whole line of argument is painfully familiar from the P.C. debates.

Kean's new bugbear, "applied ed," is just another stick to beat students *and* teachers with. The real danger in teaching critical thinking is not that our students will grow up ignorant; it is that they will grow up smart enough to see through the authoritarianism of their teachers and politicians.

Douglas Robinson, *Associate Professor of English, University of Mississippi*

I found Patricia Kean's article interesting, amusing, sometimes insightful, but mostly polemical.

Kean bemoans the trend toward technical education and those who apparently lack virtue because of it. And yet she fails to offer real solutions to our problems of slowing productivity and competitiveness.

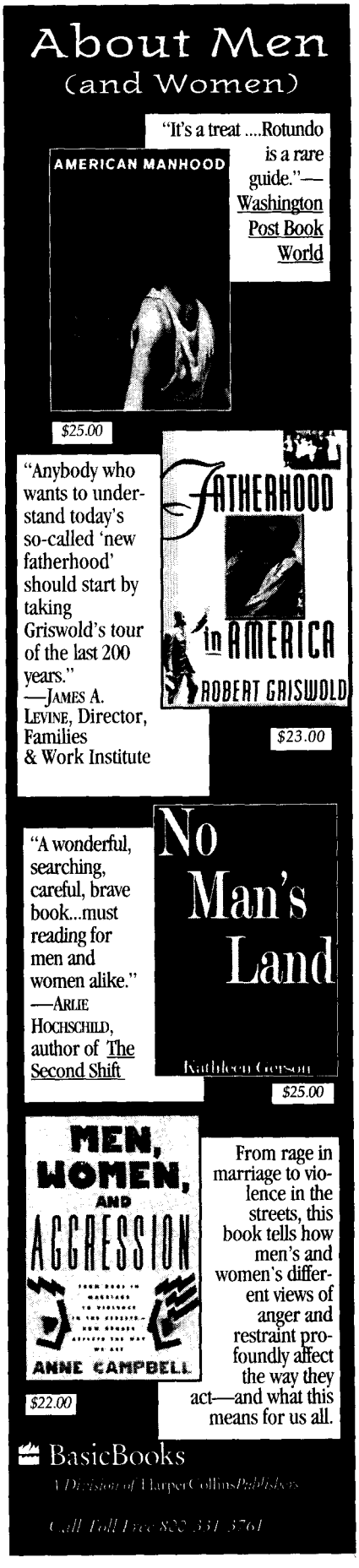
Her proposing that John Dewey's progressive educational-reform model was repressed by the Establishment and that this is the reason for much of what is wrong with today's schools is so much baloney. What is partly wrong with education today is that educators relied heavily on Dewey's model for so many years. Turning classrooms over to the authentic needs of students (and assuming their inherent goodness) unleashed a monster of malcontent and destructive behavior that our schools may never recover from. Kean's ideal world of no "company men" and no "hidden curriculum" that socializes students toward conformity to rules or lawful behavior would certainly lead to anarchy and the downfall of our democratic institutions.

Earl C. Nance, *Associate Professor of Sociology and Business Administration, Brewton-Parker College, Georgia*

Patricia Kean replies:

Robinson's and Nance's letters illustrate one of the ironies of applied education: Because this teaching approach suits both their agendas, liberals and conser-

Continued on page 57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Field *Notes*

HORSE PLAY

As anyone who's been on a college campus lately knows, the Seventies are back. The mass politics of that bygone era remain in cold storage, but out of the past with a vengeance have come bell-bottoms, velvet chokers, platform shoes—and heroin, the drug that in the Sixties and early Seventies was the number-one killer of young men in New York City. "Hemlines come down and hemlines go up," says Robert B. Millman, director of the Alcohol and Drug Abuse Service at the Payne Whitney Psychiatric Clinic in New York. "Heroin's in fashion again. It's the new coolest drug."

The analogy between heroin and hemlines isn't as contrived as it might sound. For students using the drug on certain American campuses, it's often a matter of image—as integral as fashion and music are to a reheated countercultural rebellion. "A lot of it has to do with having icons," says Mark, a recovering heroin addict who graduated last year from Bennington College, where he says fifteen or twenty other students were also into the smack scene. "If you belong to a certain class or crowd, your hero might be Madonna. But if you're tuned into any subcultural, artistic thing, you're into Lenny Bruce, Billie Holliday, William Burroughs. You try to emulate them and then you take it all the way. It's not a frat house, jock thing to do. The junkie aesthetic is really important." (Mark, an aspiring writer, has high hopes for a novel he's just completed about his drugged-out Bennington days.)

Virginia Hamilton, a psychotherapist in New York City who has treated Mark and several other heroin-addicted students from tony private colleges, agrees that the drug is attracting new users with its particular aura of intellectual glamour. "Heroin has this seductive past. Baudelaire, Wilde, Rimbaud all used opiates," she says. "Now it's becoming the noble drug of the college artist."

Mark's heroin dependency gave him the excuse he was looking for to take some self-conscious walks on the wild side. "The most smack I've ever done was in duplexes and lofts—you know, at 'Daddy's place,'" he says. "It was like this big game—wealthy people risking it all and going down to Avenue A to cop."

Robert Millman says the student heroin users he's seen "love the idea of negative identity, of how bad, how down-and-out you can be." But in some ways, actually procuring heroin is less risky than it used to be. Federal drug enforcement officials say that because drug gangs in Southeast Asia, the Middle East, Pakistan, Afghanistan, Mexico, and Colombia have sharply stepped up its production and export to the United States in the past year, heroin is now cheaper, purer, and more readily available here than ever before. According to a recent article in the New York City weekly *Manhattan Spirit*, students at Columbia University, for example, need walk only a few blocks to bustling street corner "supermarkets," where they can purchase smack for about ten dollars a bag, to smoke, shoot up, or more likely snort—the latter being the preferred method for the recreational user anxious to avoid the stigma of needle marks and the threat of AIDS.

Not surprisingly, some of these neo-boho campus heroin users eventually become addicts. For Mark, in fact, getting addicted was part of the point: "I would have been disappointed if I hadn't," he says. He succeeded, and at twenty-three is now clean only after stints in a rehabilitation program and therapy. For Ted, a 1989 Phi Beta Kappa graduate of Reed College who says he was turned on to heroin by a classmate with a generous trust fund, addiction came as a shock. "We all grew up thinking we were smarter than everyone else, more privileged," he says. "We thought we were immune, that we'd never get hooked." After Ted failed repeatedly at going cold turkey and at methadone maintenance, his parents checked him into a rehab facility for a month, during which he managed to quit. Meanwhile, at least two students have died of heroin overdoses—one in 1989 while on leave from Reed and one last fall at Bennington.

Ted's and Mark's crowds aside, the number of college students who have tried heroin apparently remains small. The most

Celluloid junkies: a proto-grungy Al Pacino and friends in a scene from the 1971 movie Panic in Needle Park

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recent survey by the National Institute on Drug Abuse, done in 1991, found that only about one in a thousand students admit to having taken it in the previous year.

But several drug and alcohol abuse specialists say that the government survey, which is based on self-reported behavior in a sample of 2,000 college students, may seriously underestimate the actual number of users on campuses around the country—something that the government researchers themselves admit is a good possibility. "I don't pretend to say we have a representative sample [of students] here," says one researcher who asked not to be identified. And the survey found that the number of students who had tried heroin nearly doubled between mid-1990 and mid-1991.

According to Millman, there's no sign the trend is slowing. "My sense," he says, "is that this isn't going to stop."

—Malia Boyd

BROTHER, CAN YOU SPARE THE TIME?

BACK IN THE 1970S, WHEN a dire job market for academics forced many to consider flipping hamburgers or driving cabs, someone proposed creating a taxi company entirely staffed by unemployed Ph.D.'s—one that would offer a half-hour lecture on, say, Heidegger or Hamlet along with a trip to the airport. But as the academic job market takes another downward slide in the 1990s, out-of-work humanists should perhaps keep in mind that some of the truly lucrative alternative careers are in listening rather than talking.

In Holland, they've already caught on to the idea. A few years ago, one Ad Hoogendijk, a graduate of Amsterdam University, set himself up as a freelance "consulting philosopher" and soon spawned a number of imitators (*The Wall Street Journal* called them "Rent-a-Kierkegaards") loosely grouped under the rubric of "the practical philosophy movement." "Visitors," as Hoogendijk called his clients, plunked down about a hundred guilders (approximately fifty dollars in 1990) for a seventy-five-minute chat about the meaning of life. Because "most people don't know what they want," he explained to an interviewer, he encouraged "utopian thinking" to help them develop a life plan that embodied their "dreams, ideals, and wishes." Hoogendijk, who has since gone on to a more lucrative career advising companies on workplace ethics, sees the marriage of philosophy and commerce as distinctively Dutch: "Ever since the Middle Ages, we Dutch have been a nation of traders. A generation of philosophers has now emerged to put that ancestral trading temperament into practice."

Perhaps. But something of the same impulse seems to have its New Age counterpart in—where else?—southern California. There, Leanna Wolfe, a lecturer in anthropology at Cal State University, Dominguez Hills, has launched "Tell Your Story," a business that, she explains, combines her skills as a "social anthropologist and radio-talk-show host." Wolfe extracts the "visions" and "life experiences" of her clients in taped interviews that draw on what she learned as an anthropology graduate student at the New School for Social Research in New York City. "Rarely," writes Wolfe, "do most people get ninety minutes . . . of a trained professional's attention totally focused on them. When they do, important things emerge."

Wolfe, formerly the host of *Intimate Matters,* a Los Angeles-based radio call-in program that explored

CHAIN REACTION

FACULTY ARE NOT THE ONLY ONES IMPROVISING IN THESE hard times. So are college admissions offices, or at least that's what one disgruntled correspondent reported recently to Ann Landers. "Nonplussed in Edison, N.J.," a single mother of two college-bound children, confessed that she had been "appalled" by the flier she'd received from Western Maryland College. Somewhere amid the financial-aid information, she found the following suggestion for subsidizing undergraduate education: "Send a letter to 200 people promising them good luck if they return two bucks and send the letter to 10 of their friends. (The proceeds should cover grad school tuition too.) Remind them that bad luck will come their way if they don't act within five days."

Shocked by Nonplussed's story, Landers verified it with Western Maryland's admissions office. "Yes," a spokesman acknowledged, "that suggestion did indeed appear, along with other unusual ideas for raising money." But, he added, "it was meant as a joke. Of the 1,400 brochures we sent out, only one person took it seriously."

Of course that person has probably made some serious pocket money and is now appearing on one of those late-night TV infomercials with John Ritter or Ted Danson. It's the kind of scenario that makes you think maybe those Western Civ and American history courses ought to be reformulated to accommodate the new multicapitalism. Forget "Plato to NATO" and "Jamestown to Jonestown." Make it "Amenhotep to Amway," and send the syllabus to ten of your friends. Then, when children ask their parents, "Who built the pyramids?" they'll get the answer: "Damn it, we did!"

—R. J. Lambrose

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"relationship dynamics and alternative lifestyles," had the epiphany that launched her latest business while sitting in a sauna on Orcas Island in the Puget Sound. When she asked one of her sauna mates what it was like to live on the island, the woman responded curtly, "What kind of question is that?" But Wolfe—with her classroom experience in prodding recalcitrant students and her talk show experience in probing practitioners of, for example, genital piercing—is not a woman easily put off. So she proceeded, according to her own account, "to break down the question, and within minutes the whole sauna was thoroughly mesmerized by the story I had elicited."

"Some people are talking to a shrink," Wolfe notes, "when deep down they would much rather be talking to a literary agent."

Heartened by the recent rage to "have your colors done," Wolfe predicts she will soon be besieged by people who want her to "do their story." "Everyone has a story of who they are, who they've been trying to be, what happened the last time they fell in love, gave birth, looked deep into the ocean or looked deep into themselves." But, linking the quest for self-awareness with the zest for commerce in consumately southern Californian (or is it Dutch?) fashion, Wolfe is looking for people with stories to sell as well as tell. "Some people," she notes, "are talking to a shrink when deep down they would much rather be talking to a literary agent."

And so, it seems, would she. Wolfe claims that her own story about a failed relationship will soon be a major motion picture. Something like, oh, *Coming of Age in 90210*, perhaps? —*R. J. Lambrose*

SOMETHING ROTTEN IN NORWAY

GRADUATE STUDENTS EVERYwhere, raccoon-eyed from pre-exam crams and thesis crises, have been known to skip a few showers and endure some really bad hair days. But seldom do they take indifference to personal hygiene quite as far as the University of Oslo astrophysics student who, for the past twelve years, has been banned from sitting for his exams because he smells so bad.

In a case that may set a new legal precedent for the differently scented, the thirty-nine-year-old student, who lives, hobbitlike, in an underground burrow on campus, dresses in rags and cast-offs, and seldom washes, is suing the university, asking for permission to take the tests he's missed since 1981 and for $470,000 in damages. According to his former lawyer, Petter

University officials insist that the student's pungent aroma creates a hardship for other test-takers.

WITHOUT A TRACE

IT WAS JUST A SMALL NEWS ITEM, BUT AN EVOCATIVE ONE NONETHELESS. IN DECEMBER OF last year, Jay N. Carsey, the assistant to the vice-president of academic affairs at El Paso County Community College, vanished, leaving only a short note behind. Carsey's terse resignation from the college and granting of power of attorney to his wife was addressed simply, "To Whom It May Concern."

One day, the administrative golden boy boarded a flight for Texas and just disappeared.

None of this might concern us were it not for the intriguing fact that a little more than a decade earlier Carsey had done exactly the same thing—except that in 1982 he was the much admired president of Charles County Community College in southern Maryland. One day, however, Carsey left his (first) wife and his colleagues a "To Whom It May Concern" note, took $28,000 out of the family account, boarded a flight for Texas, and disappeared. A year later he surfaced in El Paso and eventually became the subject of CBS journalist Jonathan Copeland's 1989 book *Exit the Rainmaker.* (Carsey, it seems, had lain pretty low during that lost year, looking scruffy, tending bar, and living at the YMCA under an assumed name.)

Now, at 57, sporting a gray mustache and goatee, the administrative golden boy is on the road again. Where he'll turn up this time is anyone's guess. Any presidencies open at your school?

—*R. J. Lambrose*

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Graver, the malodorous astrophysicist's mode of existence is "a lifestyle choice based on his philosophy—he wants to free himself from all attachments" (except, evidently, those to filthy lucre). Besides, says Graver, "this man is an acceptable-to-brilliant scholar. The question is, can one live by one's beliefs and still adapt to university life?"

University officials turn up their noses at these rarefied arguments, insisting that the student's pungent aroma creates a hardship for other test-takers. And they will not make a special allowance for him to take his exams alone. The Oslo City Court has so far weighed in on the university's side: In a February decision that the student is now appealing, it ruled that if he wants to sit for exams, he'll just have to wash first.

—Sue Young Wilson

GUILT MONEY

THERE ARE TIMES WHEN THE dismal science of statistics can be your friend. Take these days, for example. If you're a woman or a member of a minority group, teach at a public university, and suspect that you're always being underpaid in comparison with your white male colleagues, your best hope for redress may not be a lawsuit or a noisy takeover of the dean's office but a welter of charts and tables called a salary disparity analysis.

In the past few years, a number of public institutions, including the universities of Connecticut, Maryland at College Park, Wisconsin at Madison, and, most recently, the State University of New York (SUNY), have conducted studies to determine whether and by how much their female and minority faculty members are underpaid. The idea is that the university can then offer some cash recompense for past shortchanging—before anybody files a lawsuit.

At most of the thirty SUNY campuses, minority and all female faculty will enjoy an automatic pay raise next year, in amounts ranging from $53 (for African-American men at SUNY Albany) to $2,317 (for Asian-American men at the Brooklyn Health Science Center), all on the presumption that they have been unfairly compensated in the past and all on the ounce-of-prevention theory.

"We wanted to be proactive," explains Joyce Villa, assistant vice-chancellor for employee relations at SUNY, where a part-union, part-administration team of statisticians completed its pay-equity study this spring. "Rather than sit around and wait, we wanted to solve any problems without a gun to our heads."

The SUNY study—which uncovered a pattern of lower pay for women and minorities, after such factors as rank, discipline, and years of service were taken into account—will result in blanket pay increases for about 3,000 faculty. At the Stony Brook campus alone, all female professors will have $594 added to their base salaries starting next year;

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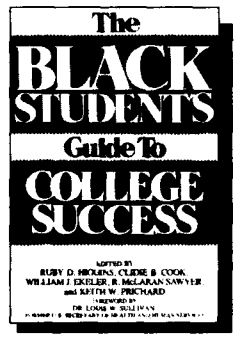

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Field *Notes*

Asian-American men on the faculty will be given a $417-a-year pay increase; their African-American counterparts will receive $407; and Latin American males will reap an extra $171.

Payouts like these aren't exactly guarantees of easy living—but for many faculty, it's the thought that counts. Joel Douglas, former director of the National Center for Collective Bargaining in Higher Education and the Professions, says that the new studies of salary discrepancies—and the modest, across-the-board pay hikes they usually prescribe—are a canny strategy. They help prevent class action suits and lengthy litigations, he believes, because "they show a willingness on the part of the employer to admit to a violation."

Moreover, such studies are turning up new clues as to exactly how it is that female and minority professors come to be paid less than their white male counterparts. The authors of a 1988 study at the University of Connecticut—where female professors were found to earn an average of $10,000 less than males—argued, for example, that women had a harder time getting their accomplishments recognized and therefore received fewer merit raises than did men. A forthcoming study at UC Berkeley will investigate whether the university inadvertently creates salary inequities when it is forced to match offers from other schools in order to keep star professors on board. Meanwhile, at the University of Wisconsin, campus committees investigating pay disparities are looking at starting salaries as the major culprit.

"What we may be able to do with these studies," says Betsy Draine, associate vice-chancellor for academic affairs at the University of Wisconsin at Madison, "is to educate deans and chairs on how to be fair in the future."

—*Mary Niall Mitchell*

Such studies are turning up new clues as to exactly how it is that female and minority professors come to be paid less than white males.

"A clarion call for a new approach to the abortion issue"*

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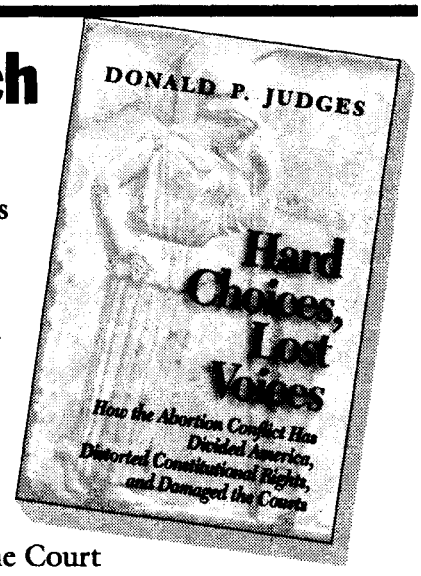
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BREAKTHROUGH BOOKS FOOD

We asked five experts in the field to tell us about the most interesting books on food and eating published in the past few years. Here are their responses.

Michael Stern, co-author of *American Gourmet: Classic Recipes, Deluxe Delights, Flamboyant Favorites, and Swank "Company" Food from the '50s and '60s* (1991).

Stern praises **Harvey Levenstein**'s ***Paradox of Plenty: A Social History of Eating in Modern America*** (Oxford University Press, 1992) for putting "so much of the present day into perspective" by tracing the notion that "the more we have, the thinner we want to be" through the food fads and fancies of the past half century.

"We tend to think that we, late twentieth-century Americans, discovered the idea of 'healthy eating,'" says Stern. "But vitamin mania came in in the twenties, processed cereals even earlier. Oat bran is nothing new."

Barbara Haber, curator of books for the Schlesinger Library at Radcliffe College.

Haber, who recently helped mount an exhibition entitled "No Food in the Library," featuring food-related books, photographs, illustrations, and objects from the Harvard and Radcliffe library collections, says she loves books on food preparation and service "that evoke long-gone eras."

One recent example that she particularly admires is ***Classic Russian Cooking: Elena Molokhovets' "A Gift to Young Housewives"*** (Indiana University Press, 1992), a nineteenth-century Russian cookbook translated and annotated by Joyce Toomre. "What Fannie Farmer was to America and Mrs. Beeton was to England, Molokhovets was to Russia," says Haber. "Everyone in the Russian middle class would have owned her book." The translation took Toomre, a Russian literature expert, ten years to complete, Haber says, "and it's full of scholarship that sheds light on life in pre-Communist Russia—for instance, the fact that Molokhovets writes about boning forty quail suggests how much household help she must have had."

Margaret Visser, cultural historian; author of *The Rituals of Dinner: The Origins, Evolution, Eccentricities & Meaning of Table Manners* (1992).

Visser also recommends Toomre's work: "It's an enormous book, and very lavish. The Russians themselves, in recent years, have treated Molokhovets either with disdain or envy—they can't believe how well they used to eat."

And she likes **John Thorne**'s ***Outlaw Cook*** (Farrar, Straus & Giroux, 1992), which she calls "an anti-cookbook cookbook" because it lists only nine recipes and is "relentlessly honest" about cooking. "For example, Thorne includes a chapter about cooking disasters. Most cookbooks are fantasyland."

Charles Camp, folklorist for the Maryland State Arts Council; author of *American Foodways: What, When, Why and How We Eat in America* (1989).

"Foodways are a great point of entrance into a culture," says Camp. "Food is a subject that's open to anyone who gathers first-hand knowledge of it—even cultures unfamiliar with ethnographers tend to consider it a perfectly reasonable area for inquiry. And the intersection of food and culture includes history, geography, social status—everything important."

Camp recommends ***Clambake: A History and Celebration of an American Tradition***, by **Kathy Neustadt** (University of Massachusetts Press, 1992). In her description of "the evolution of the clambake as a social event in New England, from its Pilgrim referents to the popularity of summer excursions for the wealthy in the nineteenth century to its contemporary use as a fund-raising event," he says, Neustadt offers a vivid history of an American regional culture.

Betty Fussell, food writer; author of *The Story of Corn* (1992).

"We still live in a Puritan society—we treat food the way we used to treat sex," Fussell complains. "Ninety percent of what's published about food is about food as poison."

One recent work that breaks out of this dreary pattern and "makes us feel good," she says, is food historian **Lynne Rossetto Kasper**'s historically based recipe book ***The Splendid Table: Five Hundred Years of Eating in Northern Italy*** (William Morrow and Co., 1992). "The book is immensely practical in its details but also captures the heart of Bologna and of northern Italian cuisine. Kasper draws on classic seventeenth-century cookbooks—for example, she includes recipes for sweet pastas, which were very much in vogue in the Middle Ages. Pasta with sugar and oranges strikes us as fresh and makes us look at the whole world of pasta again."

—Julie Phillips

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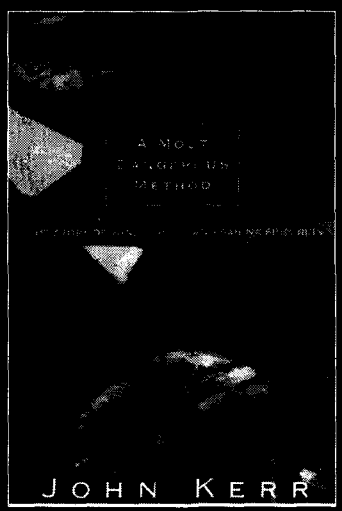

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A Most Dangerous Method

The Story of Jung, Freud, and Sabina Spielrein

John Kerr

In this explosive reevaluation of the origins of psychoanalysis, John Kerr has reconstructed the story of the woman whose relationship to both Jung and Freud lies at the heart of the origins of psychoanalysis. Based on recently discovered diaries, letters, and journals and on a close biographical rereading of the papers of Jung and Freud, the book pivots around Sabina Spielrein, first a patient and then a student and lover of Jung and later a colleague, confidante, and friend of Freud. Her story provides new insight into the tempestuous and bitterly unresolvable split between the founders of the revolutionary new method of understanding human consciousness. Kerr argues that psychoanalysis has been profoundly shaped by what each man knew about the other's private life and the leverage each tried to exert through that knowledge without destroying the intellectual movement that they had so successfully built together.

"Fascinating and informative beyond measure. It is a treasure trove of new information about the early days of psychoanalysis, masterfully integrated and annotated. But that is only the beginning: Kerr's exciting book establishes a genre of its own. It tells the inside story of the birth and original meaning of some of our century's most influential ideas."

—Lawrence Friedman, M.D., Clinical Professor of Psychiatry,
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THE LERNER CURVE

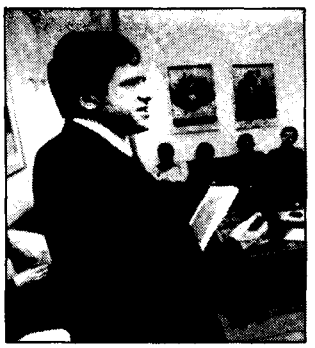

PHOTO BY JIM ESTRIN

Michael Lerner

Michael Lerner, the new White House guru, sure *seems* like a goofy guy, his mantra, "the politics of meaning," about as solid as overripe Brie. But who knows—maybe he's been ill served by the smirking profiles in *The New York Times* and *The Washington Post* and by his own insidiously eager performance on *The Charlie Rose Show.* Perhaps the press has been unduly hard on Lerner, given that he's not Rasputin, he's not an astrologer, and he does appear to have two, if perhaps only two, ideas to rub together.

Luckily, there will soon be another way of assessing Lernerthink—good news for those of us hoping to avoid a reckoning with the back issues of his journal, *Tikkun.* Next spring, Putnam will publish two books by Lerner. One, written with African-Americanist du jour Cornel West for a reported $100,000 advance, is tentatively titled *Blacks and Jews* and billed as a "dialogue" between its two authors; the other, Lerner's solo effort, is called *Choosing Judaism* and deals with Jewish liberation theology. Maybe, Hillary, when we've had a gander at those, we'll finally be able to figure out what you see in him.

EXTRA! EXTRA! READ ALL ABOUT IT!

Late Editions, a series of books edited by the anthropologist George Marcus and published by the University of Chicago Press, is pretty high-concept as academic publishing projects go: It's the only one we've heard of that doubles as a countdown to the millennium. Chicago plans to bring out one volume of the series a year, from January 1994 through January 2000, each concerned with fin de siècle themes: the disintegration of nation-states, the return of repressed ethnicities, the search for new forms of political life amid the spooled-out ideologies of this century.

That's all well and cool, but the most surprising thing about Late Editions—especially when you consider that its editor and many of its contributors are anthropologists or cultural-studies types of a decidedly postmodern bent—is its conspicuous embrace of something a lot like journalism. As Marcus explains in the first volume, the idea was to send scholars to places they'd previously studied—only this time asking them "to trade the scholarly treatise or essay, with all of its conventions of disciplinary authority and distance, for interviews, conversations, and biographical portraits in a manner more evocative of journalists or correspondents." Reportage, Marcus writes, "emphasizes a direct exposure to other 'voices' . . . unassimilated to given concepts, theories, and analytic frames."

Perilous States, the first volume from Late Editions, features interviews with engagé intellectuals, mostly from Eastern Europe and the former Soviet Union, who are deeply preoccupied by nationalism and ethnic identity. Their thoughts on the subjects take some surprising turns, reminding us that not all stirrings of tribal consciousness in the new world order are a prelude to Balkan-style chaos and aggression: There are, for example, the Siberian cultural bureaucrats who have revived shamanism as a relatively benign way of sloughing off their Sovietized past. And there are the Moscow writers who fashion themselves as latter-day Slavophiles, defending the mystical essence of Mother Russia and evoking a blood-and-soil notion of nationality. There's the wild and crazy Budapest punk rocker who incorporates traditional Hungarian folk music into his performances,

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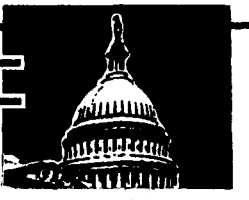
rebelling against both communist kitsch and capitalist glitz. And there's the philosopher in Warsaw who points out that many Poles still define their Polishness by derogatory reference to the absent Jews.

The conversations are smarter than most journalistic interviews because the interlocutors bring an uncommon depth of knowledge to the job. But playing journalist for a day also forces a kind of discipline on these academics—their questions are fresh and pointed, and their commentary seldom maunders.

The need to chronicle the world has outstripped our capacity to theorize it.

Marcus, who teaches at Rice University and who founded the journal *Cultural Anthropology,* the leading forum for the pomo critique of the discipline in the 1980s, says future Late Editions volumes will be just as journalistic in approach as the first. (They will, however, take on additional subjects, like big science, interactive media, and the spread of market economies.) The spirit behind the series is not without intellectual precedent, Marcus believes, for there have been other historical moments when the need to chronicle the world seemed to outstrip the capacity to theorize it. "Think about the 1920s and '30s," he says, "when there was also a kind of hyperawareness of rapid change and a strong desire among intellectuals to document it. That was the heyday of WPA photography and of the documentary film in Europe and America, of various day-in-the-life-of projects and of the surrealist investigations." True, there's a little less



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faith in documentary objectivity these days, but the promise of it has proved remarkably resilient. "What we're saying," Marcus admits, "is kind of old-fashioned: that it is possible to present the voices of others in a more or less unmediated way."

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Carl Gustav Jung

In the summer of 1904, a shy and studious eighteen-year-old girl named Sabina Spielrein left her home in Rostov-on-Don, Russia, and set out for Switzerland. Spielrein's parents were prosperous Russian Jews, educated and worldly, and it was their sincere wish that their eldest daughter take her medical degree at the University of Zurich. Soon after Spielrein arrived, however, she suffered a nervous breakdown. She alternated between crying jags and fits of laughter, stuck her tongue out when anyone touched her, and fantasized compulsively about spankings her father had given her as a child, images that summoned up both intense sexual excitement and morbid self-loathing. Admitted to the prestigious Burgholzi clinic, Spielrein became the first psychiatric patient of a twenty-six-year-old clinician named Carl Jung. The treatment he administered changed both their lives, and as John Kerr argues in his forthcoming book, *A Most Dangerous Method: The Story of Jung, Freud, and Sabina Spielrein* (due

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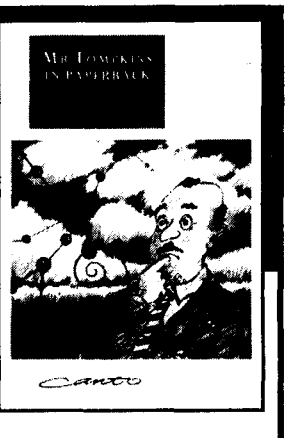

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from Knopf in August) it may have changed the course of psychoanalysis as well.

Under Jung's care, Spielrein improved enough to leave the clinic within a year and start attending medical school. But their relationship did not end there. Jung continued to see her as an outpatient: It was for advice on Spielrein's case that he first wrote to Freud in 1906 and with her that he first tried out explicitly psychoanalytic methods like free association and dream interpretation.

The married Swiss doctor and the Russian hysteric mythologized their love as the reconciliation of Christian and Jew.

Spielrein proved an eager partner in this therapeutic collaboration—so eager, in fact, that she eventually trained as an analyst herself, rose to prominence in the psychoanalytic circles of Berlin, Zurich, Geneva, and Moscow, and came up with a theory of the death instinct that anticipated Freud's. But, as Kerr explains, the transition from the analysand's couch to the analyst's armchair was not a simple one. Along the way, the married Swiss doctor and the young Russian hysteric became clandestine lovers, and together mythologized their bond as a reconciliation of Christian and Jew. When they tried to break the relationship off in 1909, both found it more difficult than they had imagined. So Spielrein wrote to Freud, confessing the affair and asking for his counsel. Jung, panicked that a scandal would wreck his career and besmirch psychoanalysis, at first denied it, but eventually came clean to Papa Freud. It is Kerr's contention that this knowledge gave Freud important leverage in his later battles with Jung,

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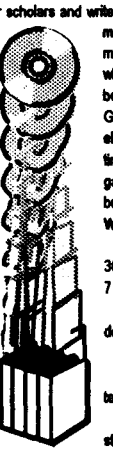

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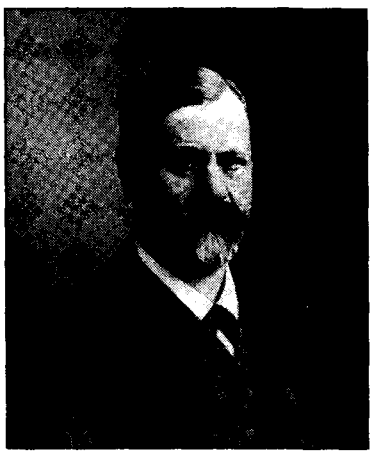
his rebellious heir apparent, over the character of psychoanalysis.



THE BETTMANN ARCHIVE

Sigmund Freud

In Kerr's scenario, Freud "attempted to use what he knew about Jung's personal life to exert a measure of essentially ideological control that the younger man found intolerable." Jung resisted by introducing his Christianized version of psychoanalysis; Freud retaliated by escalating his insinuations; and Jung, backed into a corner, threatened to reveal what he knew about Freud—namely, that he had slept with his wife's sister, Minna Bernays. (This last element is the trickiest in Kerr's argument, for most Freud biographers have concluded that no such affair ever took place.)

Kerr, a clinical psychologist and historian, argues that what each man knew about the other's intimate conduct provided secret ammunition for their theoretical debates. It also, he contends, prevented Freud and Jung from talking freely to each other at a time when, for the sake of the intellectual movement they were building together, the channels of communication ought to have been wide open. Moreover, Kerr suggests that when Freud and Jung stopped speaking, the silence between them spread throughout orthodox psychoanalysis and the movement began plugging its ears to dissenting voices. Kerr detects an ironic consequence in this: "By listening in a new way, psychoanalysis has given nervous patients a voice they had not had before. But as psychoanalytic theory became increasingly restricted to suit

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Inside *Publishing*

the personal needs of the two men who ran it, the range of its listening narrowed."

Both Freud and Jung had reason to wish Spielrein forgotten, and history conspired with them. Little is known of her after her return in the 1920s to Russia, where she was forced to practice psychoanalysis in secret after the Soviet government outlawed it. In 1941, she was killed with the other Jews of Rostov by the invading German army.

These days, though, Kerr is not the only knight-gallant intent on rescuing Spielrein from obscurity. Since 1977, when a long-abandoned box of her diaries and letters turned up in a Geneva basement, several papers and books have been published about her, most notably Aldo Carotenuto's *A Secret Symmetry: Sabina Spielrein Between Jung and Freud* (Pantheon, 1982). This year, the American Psychological Association's psychoanalytic division devoted a whole session to her at its annual conference. And it's easy to imagine future generations of feminist scholars drawn to Spielrein's theories of sexuality—her notion of sexual desire as a yearning for fusion, not pleasure, and thus as a threat to the autonomous ego. Kerr has clearly done the groundwork, not only according a new weight to the Jung-Spielrein-Freud triangle but showing a depth of respect for Spielrein's writings, especially those that explored the link between Eros and Thanatos.

—Margaret Talbot

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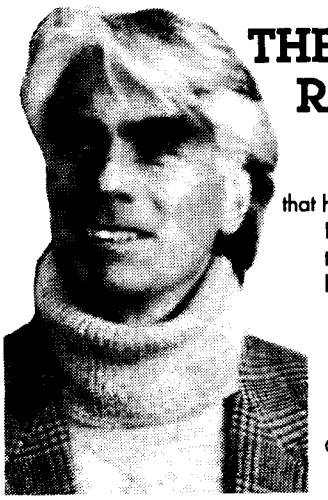

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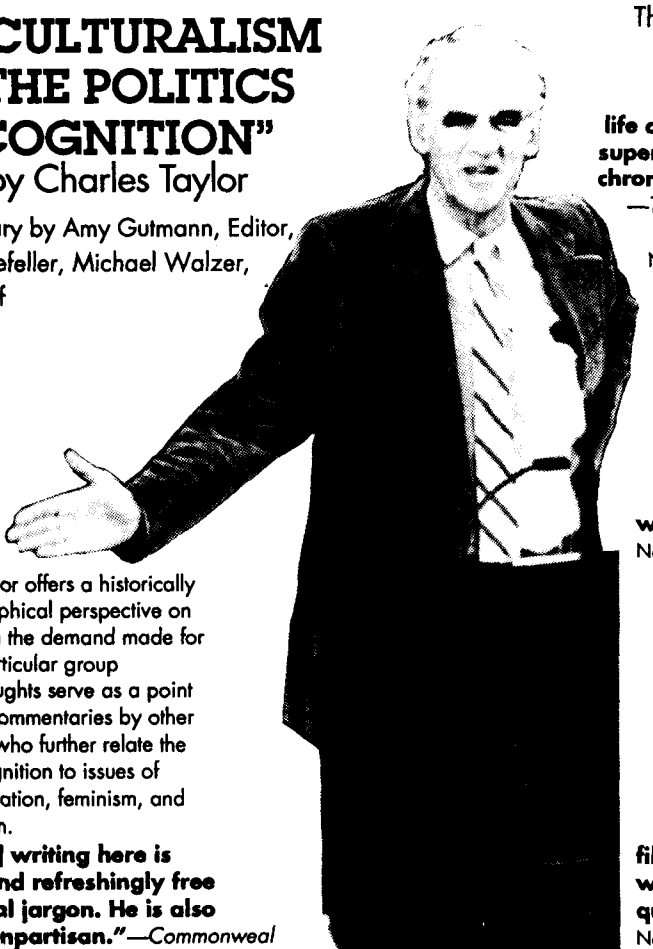

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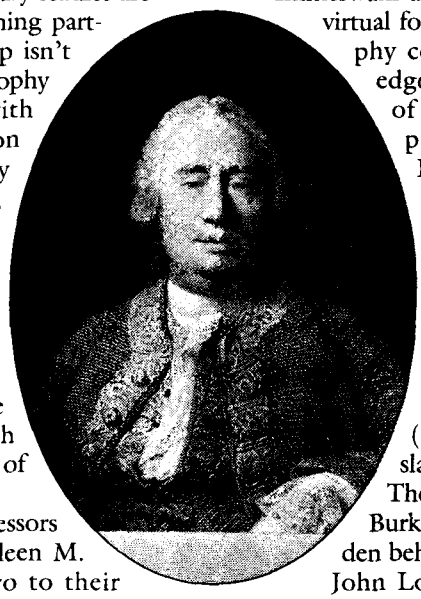
The *Periodical* Table

JOURNALESE

The latest **International Journal of Forecasting** (Vol. 8, No. 4), opens with J. Scott Armstrong's two-page article "Editorial Policies for the Publication of Controversial Findings." The Wharton School researcher argues that there's a bias in scientific journals "against the publication of papers with controversial findings." He blames the problem on the current system of refereeing, in which outside referees think their job is only

CRITIQUE OF PURE WHITENESS

WHEN IT COMES TO MULTICULTURALISM, THE unexamined discipline turns out to be philosophy. Everywhere you look, literary studies are doing the Canon Twist, switching partners, showing that breaking up isn't hard to do. Meanwhile, philosophy lumbers on, slow-dancing with itself. No Zora Neale Hurston disturbs the twentieth-century white-boys' club of Russell, Wittgenstein, and other familiar rep players. No Harriet Jacobs crowds the space of nineteenth-century stars like Nietzsche and John Stuart Mill. No eighteenth-century revelation such as ex-slave turned memoirist Olaudah Equiano diversifies the lineup of the Enlightenment.

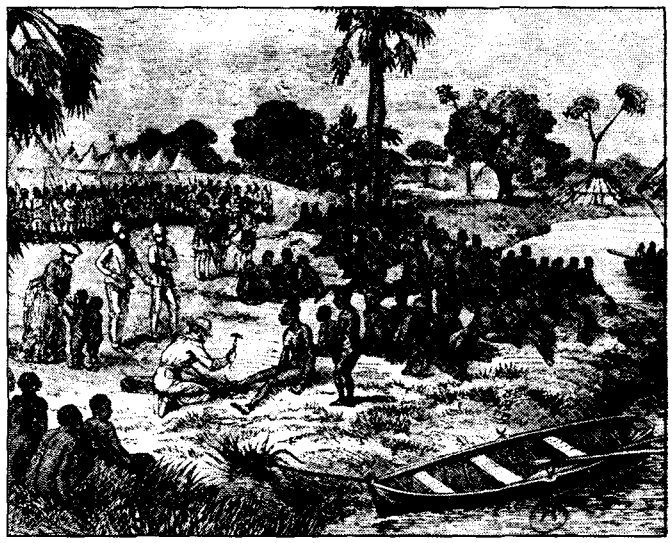


David Hume . . .

As University of Texas professors Robert C. Solomon and Kathleen M. Higgins grumble in the intro to their against-the-grain anthology of essays, *From Africa to Zen: An Invitation to World Philosophy* (Rowman & Littlefield, 1993): "Even a casual review of the standard course offerings and dissertation topics demonstrates an embarrassing one-dimensionality, stretching through time from Socrates to Sartre or Quine with nary a mention of Confucius or Nagarjuna. There is no mention of African philosophy or any African philosopher (except Augustine, whose origins are conveniently ignored) and no Latin American philosophy."

That barren landscape makes the lift-off of "Race and the Modern Philosophy Course" in the March ***Teaching Philosophy*** even more entertaining to watch. Mapping new ground in the University of Cincinnati journal (which routinely produces fresh takes on its subjects' pedagogy—maverick articles have included "Teaching Without Books" and "Taking Rough Drafts Seriously"), Villanova scholars John Immerwahr and Michael Burke examine that virtual fossil, "the early modern philosophy course." It has, they acknowledge, "traditionally been a review of the thoughts of seven European white males (Descartes, Leibniz, Spinoza, Locke, Berkeley, Hume, and Kant) on epistemology, metaphysics, the evil demon, the tree in the quad, the billiard balls. . . . "

And what a crew of white males at that! Like Edward Said, focusing in his latest book, *Culture and Imperialism* (Knopf, 1993), on the Antiguan slaveholding of *Mansfield Park*'s Thomas Bertram, Immerwahr and Burke zero in on facts typically hidden behind textbook images: John Locke "invested a large sum of his own money in the Royal African Company, an enterprise specifically devoted to trading in slaves for sale to the plantations in America. . . . As unofficial secretary to the Lord Proprietors of Carolina . . . Locke appears to have authored (or co-authored) the 'Fundamental Constitutions of Carolina,' which provide that 'every freeman of Carolina shall have absolute power and authority over his negro slave of what opinion or religion soever.'"



. . . who claimed "there never was a civilized nation of any other complexion than white."

George Berkeley "owned slaves when he lived in Rhode Island," Immerwahr and Burke point out, "and defended the practice of slavery. . . . "

David Hume opposed slavery but "was a committed racist who held that 'the negroes' were 'naturally inferior to the whites.'"

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By Carlin Romano

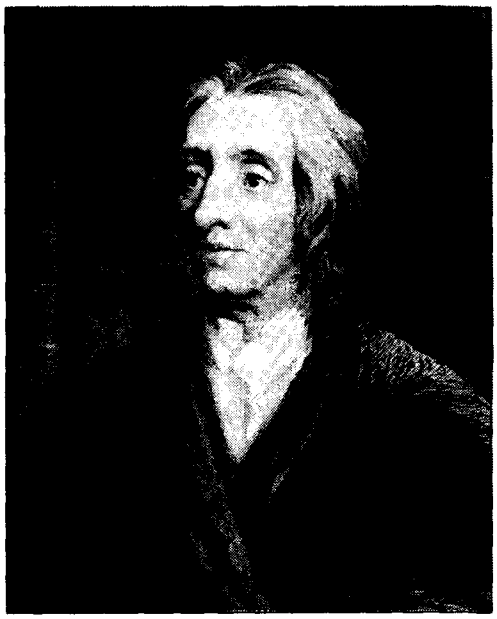
Setting aside the explosive question of whether standard early modern philosophy courses *should* be diversified, the two Villanovans take on the grunt work of examining how a diversified course could represent "precisely the time when Europeans confronted other cultures and races and were forced to incorporate them into their world views." Their answer should ignite controversy.

"We are unaware," they assert, "of any significant texts from this period written by philosophers of color. The only possible approach is to talk about racial issues as they relate to the context and writings of white European philosophers."

Scholars of Chinese, Persian, or Indian philosophy won't agree. Indeed, Immerwahr and Burke's tone of resignation sounds like an unfortunate echo of the most quoted challenge to literary multiculturalism in the last decade: Saul Bellow's "Show me the Tolstoy of the Zulus and I'll read him." To be fair, the two authors plainly have in mind philosophers of color who lived within traditional European precincts of philosophy. Presumably, they just couldn't find a black Kant who took clockwork walks around Konigsberg. (One does, though, wonder whether they gave a glance to Anton Wilhelm Ammo, the African Gold Coast philosopher who taught at the University of Halle from 1730 to 1740 and published, in Latin, a *Treatise on the Art of Philosophizing Soberly and Accurately.* Surely the serendipity of his name should count for something.)

But whatever the flaws of Immerwahr and Burke's investigative reporting, the Villanovans direct welcome notice to eye-opening material. To examine European treatment of Native Americans, for example, they suggest that philosophers teach the great public debates that took place in 1550 and 1551 in Valladolid, Spain, between Bartolome de Las Casas, the Spanish missionary and historian who became the first European intellectual to oppose the enslavement of Indians in the New World, and Juan Gines de Sepulveda, the influential Spanish court scholar.

Their debates addressed the question "How can conquests, discoveries, and settlements be made to accord with justice and reason?" Sepulveda, an Aristotelian, had argued in his treatise ("Concerning the Just Cause of the War Against the Indians") that Indians "are inferior to the Spaniards just as children are to adults, women to men, and, indeed, one might even say, as apes are to men." Las Casas, who campaigned for decades against Spanish oppression of the Indians and predicted that God would punish Spain for its sins, countered that Indians were rational beings, "not demented or mistakes of nature, nor lacking in sufficient reason to govern themselves."



John Locke

According to the authors, "Charles V, the Holy Roman Emperor and the strongest ruler in Europe at the time, suspended all overseas conquests pending the outcome of this debate." But with slavery already a *fait accompli* in the Americas, Sepulveda's views eventually prevailed. Immerwahr and Burke urge teachers to include in their revamped early modern courses a videotape of *The Mission,* the Robert De Niro–Jeremy Irons vehicle that dramatizes, Hollywood-epic style, some of these conflicts.

Elsewhere in the article, Immerwahr and Burke ask philosophers to probe the relationship between racism and British empiricism by confronting students with some of the worst inductive arguments of the great white men, such as a notorious Hume footnote claiming that "there never was a civilized nation of any other complexion than white." They also invite new attention to forgotten figures such as James Beattie (1735–1803), a precursor of anti-Eurocentrism in his *Essay on the Nature and Immutability of Truth* (1770): "That every practice and sentiment is barbarous, which is not according to the usages of modern Europe, seems to be a fundamental maxim with many of our critics and philosophers."

to decide "whether they agree with the results of a submitted study," and editors think their job is only to summarize the referees' recommendations, rather than push for the publication of controversial findings.

In a brief "Response From the Editors," the **Forecasting** honchos call Armstrong's findings "interesting," and then add, "However, at this time we do not intend to change our existing procedures in any formal sense."

Prediction: Things will stay the same.

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The *Periodical* Table

Immerwahr and Burke don't proselytize like revolutionaries, which could strengthen their case in a generally hidebound discipline. "In our view," they write, "issues of race and multiculturalism should, at most, be seen as a tributary to the mainstream of modern philosophy. A student who left such a course, knowing nothing about Cartesian doubt and everything about Locke as a slaveowner, should probably sue the instructor for malpractice."

But even achieving the goal of a more diverse survey course may prove harder in philosophy than in literature. For while lit departments teem with radical deconstructionists who doubt the stability of textual meanings, they also host radical realists who believe there's a difference between accurate and inaccurate literary history and insist that their canon reflect it. Philosophy departments, on the other hand, promote a core fetish of doubting almost everything at the same time. They tend to produce nonrealists who wonder whether we can believe *anything*—including anything about the history of philosophy.

Take Washington University's Richard Watson, who in the January issue of the *Journal of the History of Philosophy* leads off a provocative debate on "Shadow History in Philosophy." By "shadow history," Watson means a cartoonish caricature by a great philosopher of a famous predecessor—one that serves to promote the later philosopher's agenda. Watson

Indeed, Immerwahr and Burke's tone of resignation sounds like an unfortunate echo of the most quoted challenge to literary multiculturalism in the last decade: Saul Bellow's "Show me the Tolstoy of the Zulus and I'll read him."

claims not only that "shadow histories" pervade philosophy but that they're usually more important and influential than accurate accounts of past thinkers.

Directing his fire at Bertrand Russell's portrait of a simpleminded Hegel, A. J. Ayer's cleaned-up version of an always-logical Hume, Gilbert Ryle's secularized distortion of a confused Descartes, and Richard Rorty's narrowly epistemological take on Locke, Watson argues that the only way to understand the history of philosophy is to study a history we can't trust. That bizarre scenario is expanded upon by one of his respondents in the journal, the distinguished historian of philosophy Richard H. Popkin, who implies that Plato twisted the Sophists, Aristotle took liberties with Plato, Maimonides applied spin control to medieval Arabic "occasionalism," Bacon, Descartes, and Locke messed up Scholasticism, Hume misrepresented Berkeley, and Kant did a number on Hume.

What, in short, if the *whole* history of philosophy is wrong—a "shadow history" sacralized in the standard canon? As Hegel remarked, it's well-known that something is not known simply because it's well-known. It may turn out that before philosophers can be multiculturalized, a prior remedial humiliation is in order—graduate training in getting the facts right.

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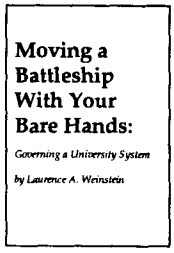

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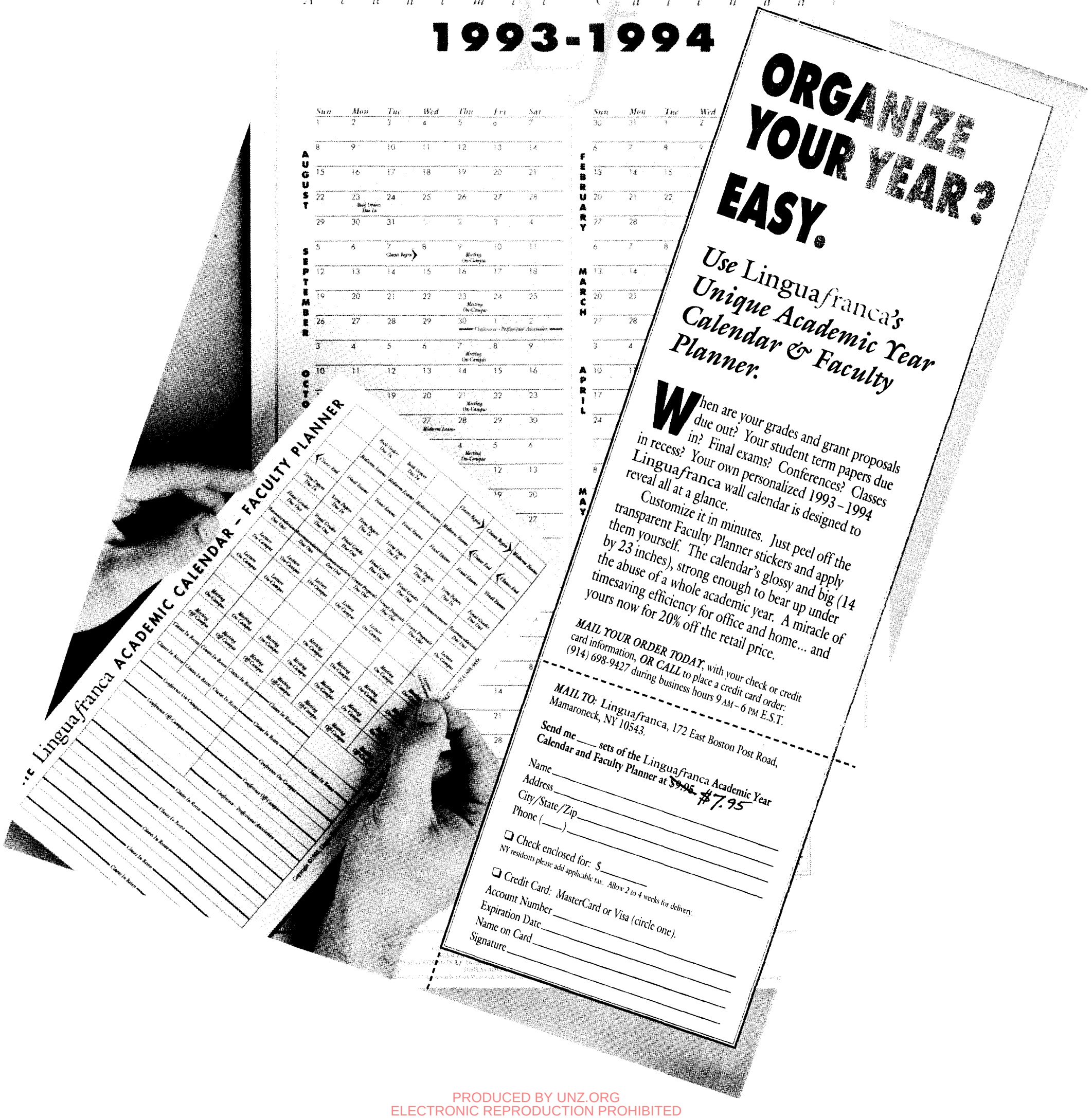
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THE PROFESSOR

Continued from the cover

And, yet, there remains a place where a pinched intellect, a fisted heart, and the dread of elimination can still propel an ambitious soul toward a position of prestige: I speak, of course, of the faculty meeting. Its atmosphere is so petty because the stakes are so small—or so goes the maxim attributed to former professor Henry Kissinger (himself proof that the professor's strategems and the prince's stage should never meet).

But are the stakes really that small? For the world, perhaps; for you, Lorenzo, they couldn't be greater. As one professor, who is a few monographs from tenure, told me: "Are you kidding? It's the last truly great deal. Tenure's the only feudal estate to survive the Renaissance—the modern equivalent of medieval knighthood. Look, pal, I've sat at the Big Table and supped from the cornucopia. I know what occult fruits lie deep in the horn: permanent employment, complete job security, total absence of responsibility, eternal income, abundant holidays, outdoor classes, and citizenship in a magical realm where adults act like kids and kids like adults. And I want more than anything in the whole wide world the chance to sit at that table from now until the end of my days, forever and ever. Amen."

And tenure is only where your new life begins. Matters great and small (mainly small) await you, Lorenzo. You are to become a professor, and when you don the elephant sleeves of your doctoral gown to parade in your first commencement, the epithet that has dragged behind you since childhood will suddenly lose its irony and become declaratively so. Thus, as a favor to you I have privately interviewed many of the best and most celebrated of your future peers to assemble for you, my patron, this humble, modest little (teeny-weeny, itsy-bitsy) booklet, *The Professor.*

I. *How the title of professor is acquired.*

Principally, the noble title is awarded after a six-year hazing ritual known as assistant professorship. Among the more progressive, trans-Mississippian campuses, the assistant professor is acknowledged in the halls with a suspicious grunt. In the traditional, cis-Mississippian colleges, the only difference between an assistant professor and a graduate student is orthographic.

II. *On the behavior of an assistant professor at a meeting.*

At small colleges, the locus of power is called the faculty meeting; at large institutions, the maneuvers described below are best carried out in the departmental meeting. Power flourishes, according to one professor, wherever "there is a roomful of people, each of whom owns a piece of paper that says he or she is smart. This is the essential and lethal component."

Participation by junior faculty in such gatherings—even of the most unthreatening order—is considered impudence. On some campuses, junior faculty are encouraged to talk, but many assistant professors quite correctly suspect this generosity as a ruse to humiliate them. One full professor—normally a left-leaning, NPR-listening,

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celebrate-the-beautiful-mosaic gender bender—found it "unthinkable" to listen to an assistant professor. "What do they have to say?"

An assistant professor at an Ivy League university, whispering unbulldoggishly from the shadows of gargoyles, offered these helpful hints:

"Remain silent unless your job is in danger or the room is on fire.

"Wear a somewhat glazed expression of otherworldly indifference on your face, as if you have just come from a conference with Edward Said and your mind is on far holier matters.

"Make significant, strategic eye contact with other nontenured faculty. Ferret out signs of dissidence (and diffidence), boredom, and tedium. These will serve as the foundation for future alliances.

"Don't sit too close to the front of the room or intervene in local concerns. Too many of my colleagues arrive late, looking like total wrecks. And they pipe up! I cast them withering glances and I think, *You fools!* We *are not fully limned individuals.* Junior faculty are invited to attend, but we're supposed to be like the glass flowers in the window boxes of the rare books library—things of beauty to behold, ornaments—nothing more."

III. *How a professor can raise or lower the chances for tenure.*

Tenure is said to be connected to scholarship and achievement. True, and a presidential campaign is derived from constitutional principles. To procure tenure, said one professor of English at a state university (founded on Jeffersonian principles), one must comprehend the General Distribution of the Right to be Right. To wit: This professor arrived at a meeting bearing three irrefutably good ideas. One was approved immediately, but the other two were shelved amid mumbles. "I asked around about this peculiarity," the professor said, "and soon learned that no matter who you are, you can be right only a certain number of times." This number is arrived at by means of a complex formula that multiplies and divides one's rank, standing, publications, and personality. The formula itself is not reproducible, but over time a clever professor can instinctively produce its results as effortlessly as his own name. "Even if you are Socrates, you cannot be right all the time in a faculty meeting. And if you're an assistant professor with no books and no standing, you can barely afford to be right at all."

To acquire tenure, a professor must create the best conditions for this reward. In the words of this same professor:

"If you take to wearing two or three earrings and $1,500 worth of clothes, get your picture in the local paper, and drive an expensive car, then you'd better publish a lot of books and articles.

"Whereas, if you wear really stupid shoes and an ugly plaid tie and adopt bad posture and kowtow to others, then three or four articles will do.

"It's not that you can't get tenure being a confident, omnipresent media star teaching advanced sadomasochistic theory, but you've just upped the ante on what you have to do.

"Coleridge said that poets create the standards by which they'll be appreciated. Well, assistant professors create the standards by which they'll be evaluated."

In doing so, the professor should heed the Principle of Sound Learning, first articulated a century ago by F. M. Cornford in his neglected masterpiece *Microcosmographia Academica.* This maxim assumes that "the noise of vulgar fame should never trouble the cloistered calm of academic existence. Hence, learning is called sound when no one has ever heard of it; and 'sound scholar' is a term of praise applied to one another by learned men who have no reputation outside the University, and a rather queer one inside it. If you should write a book (you had better not), be sure that it is unreadable; otherwise you will be called 'brilliant' and forfeit all respect."

IV. *How a professor can obtain a roomy, well-lighted, book-lined, impressive office.*

The very word "office" is enough to ignite in almost any professor eruptions of blubbering, harrumphing, and keening. Suffice it to say, Lorenzo, that none of the professors with whom I spoke neglected to mention it. The emblems of status are so scarce on a campus that almost any professor will lower his threshold of self-respect to the Joey Buttafuoco level when this subject comes up. Thus, ignominiously and irretrievably impelled, the most dignified professor will recast the most puerile plea—"I want to look important!"—into the absurdest euphemism —"I have an enormous computer system for sorting out my vast collection of potsherds."

The surest path to a big office is a fat federal grant with plenty of indirect recovery costs (i.e., free money for the school). A professor at a university in a windy city won a gargantuan federal contract and was awarded a suite of mahogany-lined offices that glowed softly with the amber light reflected from the nearby lake. When the grant ran out, his suite was seized, his books boxed up and dispatched to library storage. In short order, this once proud man was shown a fourth-floor walk-up closet in an empty building six snowbound blocks from campus.

Since the scramble for office space is such a patently undignified matter to begin with, one can sometimes resort to shameless histrionics. A professor at a Palo Alto university remembered his arrival on campus. He'd already plied his chairman with every sort of entreaty to recognize his worth in hectarage: "I've got lots of books." "I entertain important visitors." "I've got so *many* potsherds. . . ." Nothing worked until, one night after his first year, this professor (in his own words) "showed up quite drunk at the chairman's house and cried, 'My wife is going to leave me. She is moving back East with the children because I have all my books at home and she can't take it any longer.' This was a complete lie, by the way. But tears were streaming down my cheeks in front of *his* wife. She—she was southern—said, 'You git thayat mayan a big awwfice bah tahmarruh, hunny, unnahstayand?' This is the level at which one must deal for an office, in the academy."

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V. *How a professor gets a controversial course into the curriculum.*

The physical force of nature that drives change in a university is called inertia. Cornford associates this rare source of dynamism with the Principle of the Dangerous Precedent, which holds that "nothing should ever be done for the first time."

"On my campus," said one professor of science at a cis-Mississippian university, "inertia is the administrators' most potent weapon against the faculty. They rarely schedule meetings—and they call it 'efficiency.' This is the way administrators lock us out of decisions. But stasis and impotence and languor can be turned to your advantage. If you want to teach a controversial course, just sign up for a gut and shape it into the course you want. They will *not bother* to intervene. Use their inert gaseousness against them."

Tradition-bound campuses require more delicate strategies. "The best tactic," said a professor of history, "is to propose the offending course as a one-time-only, just-this-semester special offering. This has a greater chance of passing through a recalcitrant committee. Once a course is in the curriculum, it is easier to renew and harder to kill. But there is work yet to do. At the end of the semester, explain that a certain number of students (make this up) have asked to take the course the following year. Also, present a sheaf of student evaluations lauding the course's breadth, rigor, and value. One can fill an accordion folder with this precious cargo by handing out the questionnaires the day after the wanton class banquet or on the morning of the final exam, which you cancel because, as you tell them, you know they are under a lot of pressure. Remember, the 'students' are to the faculty what the 'people' are to the politician—a wobbly fiction, yet utterly feared."

VI. *How rhetorical and certain oratorical devices may advantage the professor.*

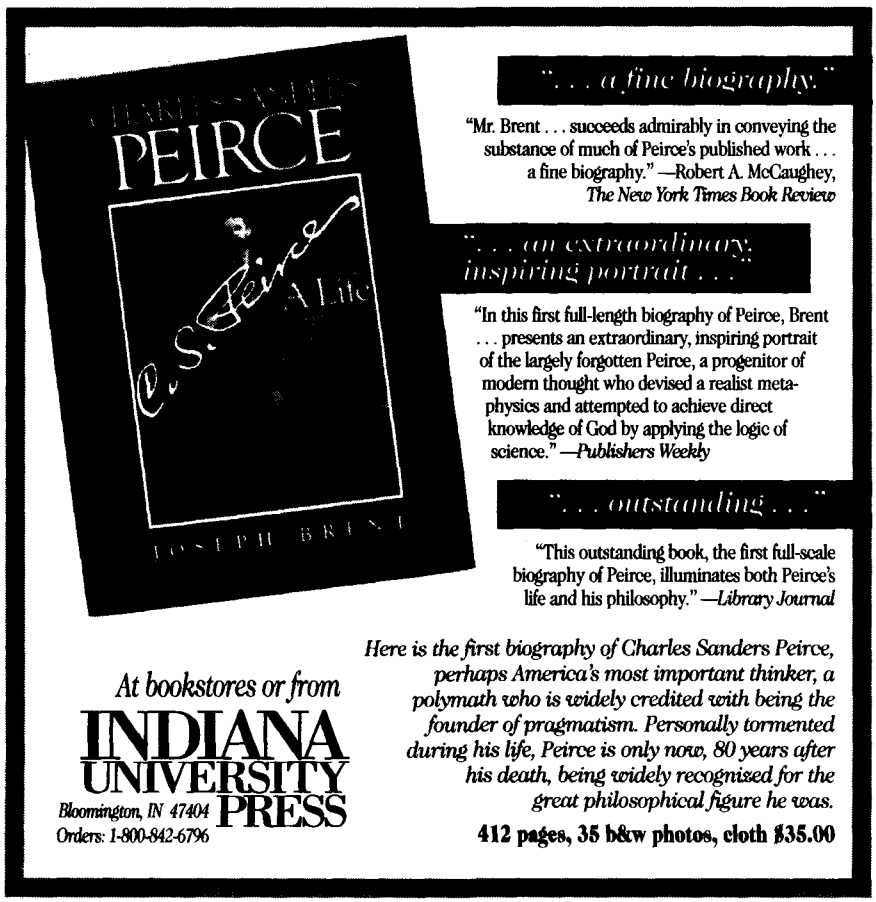
A faculty meeting is, according to legend, an assembly where reason prevails and principle is defended. But as in any human gathering, persuasion and perception matter more than syllogism and dialectic. "A principle is a rule of inaction," Cornford warns, "which states a valid general reason for not doing in any particular case what, to unprincipled instinct, would appear to be right."

Remember these three handy absolutes: First, never be one of those who speaks at every gathering. No matter how clever you may be, you will be perceived as a crank and a fool. Second, don't bandy about beautiful rejoinders or clever turns of phrase. Others will resent your genius, and besides, to the average professor the rankest cliché falling from *his* lips rings as sonorously as the most freshly minted bon mot. Whereas, from yours . . . well, better not to put his innate generosity to the test. Third, if you have come with a compelling argument, allow the blabbermouths to sound off grandiloquently and early. Then present your position late in the game, close to the vote, when others will remember what you said.

The rhetoric of faculty meetings often devolves entropically into the declarative mood; at other times into *tu quoque* arguments. But simple assertions of truth sound rude to the frail ears of professors and invite petty distinctions and fine-line arguments. Repair to the interrogative mode. As one professor of history, well known among his peers as a master of facultycraft, said:

"Never say to the president, 'Listen, you SOB, you promised us raises. . . . ' Many young professors mistake defiance for persuasion. No good. Instead, say: 'My memory may not be exactly correct on this, but I recall a statement about six-percent raises. I was wondering, will the other two-and-a-half percent be phased in, or has there been some unfortunate budgetary catastrophe?'"

A professor of English at a southern university (where students matriculate and Lentricchiate) also advocated the interrogatory approach: "It makes the answer to the question arise in the minds of others. Then they think *they* thought of it and will fight for that idea to the death." However, this professor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added enigmatically, "The best strategy is to lose at basketball with Stanley."

VII. *Showing a professor/chair/president to the door: three variations.*

Indirection: The recent offing of an absentee president of an Ivy League school was widely portrayed as a simple resignation. Actually, it was a prime example of assassination by indirection, a strategem commonly employed to rid a campus of an offending higher-up. This tactic compels the strategist to avoid a direct assault and to move, instead, against the offending superior's associates. Clausewitz and Sun-tzu would recognize this approach as the Attack to the Flank.

In this case, the young president had called for "restructuring," a *glasnostian* euphemism for dumping professors. Some professors went directly after the president in the news media. But this only won him sympathy from journalists (who instinctively toady to power and call it objectivity).

Other professors waited for an opening in the defense, and one fall it appeared.

The president's hatchet man was an abrasive dean. He was the kind of guy who publicly insulted his opponents and then whimpered that his enemies didn't appreciate his open and candid style. So long had his arrogance gone unchecked that he felt free to publish his Machiavellian scheme for undoing the humanities faculty in a magazine article. Adopting language that inevitably gave him away, the dean wrote of deploying this or that "weapon" against professors in the humanities. He suggested that administrators show preference to science because it is "the healthiest of the disciplines," thanks to its espousal of the "efficacy of reason" and the "possibility of truth." On the other hand, he said, "the woods are full of humanists," a "very funny bunch of guys" who don't teach but engage the students in intellectual "mutual massage."

For some reason, the entire faculty did not cotton to the open and candid way in which the dean had depicted half the professors as intellectually sterile yahoos.

Several professors recognized an opening and put the article—not restructuring—on the next faculty-meeting agenda. Attendance was the highest in memory, and the gathering had to be relocated to a larger room. For two hours, in what professors now refer to varyingly as the "roasting," the "massacre," and the "mayhem," the dean was sautéed in his own words. The humanities professors even objected to his pronouns, condemning the patronizing phrase "my faculty" in his writings.

Scientists attacked him for ignorance of their field's long acquaintance with Heisenbergian uncertainty. The dean knew nothing of "the irrational aspect of science," a biophysicist declared—he made "us sound like we slice off an inch of the salami of truth every day."

By the end of the evening, the faculty had issued a searing two-hour critique of the dean's reign—essentially a vote of no confidence—while the president watched in horror. By the end of the school year, the dean had resigned in a show of whining and pettiness. A month later, the president himself resigned—an entirely satisfactory outcome as far as many faculty were concerned. Except that he then embarrassed them, as one professor put it, by leaping to "the bosom of a third-rate media charlatan in search of some cheap prestige for his latest offering of educational snake oil."

Sabotage: "A popular tactic on my campus," said the professor from a windy city, "is to drive off a fellow professor by ruining his numbers. See, class enrollment—numbers like that—are important. Administrators make their intuitive decisions on whatever number they can grasp or grasp *at*, a subtle but critical distinction.

"So you counsel students not to take that professor's courses. It'll be a waste of time for *their* particular major, you say. You do this subtly, almost harmlessly.

"Then you edge the offending colleague out of staffing meetings. Assign him to poorly attended courses. Sched-

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ule other meetings when he is out of town. This will not only demoralize him: If it's done properly, he won't even know the source of his melancholy. Eventually, this handiwork will result in a merely mediocre pay raise—remember, those administrators are still measuring by the numbers. Soon he will feel isolated and hurt. He will send out feelers for a job offer from elsewhere to boost his stock. Meanwhile, the dean knows the numbers (student enrollment is down, possibly he has attracted no good grants). When the professor presents his job offer to the dean for the usual counterproposal, he receives, instead, a 'Hawaiian handshake.' This term refers to the fate of an unpopular professor who was offered a job by the University of Hawaii. When he went to the administration to use this offer as leverage for more money, the dean just shook his hand and said, 'Have a good time in Hawaii.' I have seen nontenured professors made to leave this way. Assiduously applied, this strategy can drive off a tenured professor as well."

Chaos: When affairs are moving against you, it is better to invite anarchy and churn the turbulence until an advantage arrives than to allow the mess to settle and set against you. The exploitation of chaos works only when you've got several confederates in your department and a few shills among the administrators. But, if you've been on campus longer than a single grading period, you will find that these people are already in place and awaiting your instructions.

A professor at a Far West university provided an exemplary tale of this popular technique:

"Our school was founded thirty years ago as a teaching college, so professors were hired merely to teach. After a burst of student enrollment not long ago, younger, more research-oriented faculty were hired, and a ready-made split between teachers and scholars developed. The older folks outnumbered us and kept control, giving themselves raises and appointments. This was the source of the anarchy. In six semesters, I've seen five chairmen of my department. We learned how to eat them. But they are getting better, and *that's* the point.

"For example, one of the chairs had a habit of drinking just before meetings. And during one of them, he punched another professor. His defenders say he was putting his arm around him. But from where I stood, it looked like a slug. Anyway, he's gone.

"The next chair came in, and a memo war instantly broke out. People wrote vicious slurs and distributed them widely: 'How dare so-and-so talk about my work; he couldn't write his way out of a paper bag.'

"Then there were fistfights in the hall. Some professors were bailing out. Students were afraid to come up to the floor where our offices were. The dean intervened, forced the chair to quit, and brought in a professor from *another* department to serve as our chair. (Did I mention that I am not making this up?) He immediately ended the written war by announcing that the author of the next memo would be assigned 8 A.M. and 8 P.M. classes five days a week plus an 8 A.M. on Saturday. (Scheduling is a chair's only real power around here.)

"But one of the professors is also a state senator, and this is a state college, so for a while everyone thought she would use legislative power to settle matters for her side. But she had burned a lot of bridges. For example, when her graduate class asked to reschedule a final because it conflicted with another professor's exam, she said for all to hear, 'I wouldn't change a thing for that short, fat Persian.'

"The entire department is in receivership now, run by the dean. But things are looking up. We've found a chair who hasn't heard of us—but maybe that's because he's from Tasmania.

"Do you know that scene in *The Caine Mutiny* when the officers finally decide Queeg is completely insane? They all get together and visit the admiral's ship. When they get on board, they see this other ship is perfect. Everyone is stunning in dress whites. The deck is scrubbed, the sky blue. Everything is pristine, and the sailors are content. And Queeg's men realize that they can't explain their situation to outsiders because *no one will believe them.* They themselves will look crazy just by describing their situation. Do you know that scene? Have you watched the movie? Do you know that scene?"

VIII. *How one professor rose to college president and pursued a scorched-earth policy against the faculty: a final cautionary tale.*

Most colleges endow their faculty with a little power to offset the administrative weight of the president. The most adept professor maneuvers between these two forces to gain resources for her department and honor for herself. ("Your best ally against the administration is the other faculty, and your best ally against the other faculty is the administration," reports one battle-scarred professor.) In Boston, however, on the less prestigious side of the Charles, is a university whose president has achieved a monstrous reputation for humiliating his faculty. Lorenzo, many were *afraid* to talk to me. At last, one survivor of the twenty-year Reign of Terror nervously agreed to speak. Although it has been years since he left, he was as shaken as a refugee newly escaped from some tyrannical land. As he told his story, he wheezed and honked in peristaltic breathlessness:

"Oh, my. I remember when he first came. He isolated or destroyed all the faculty who were there. I was among the isolated. He had a business model for the university. Do you know it? There's a CEO. The junior officers have no power. NONE. And he was the CEO.

"He drove the trustees to such distraction that many of them 'resigned in protest.' Soon the board was nothing but lickspittles.

"He threw a monkeywrench into the system so that each professor had to sue the university for a pay raise. He drove out scores of professors by humiliation, degradation, and isolation. He told you your books were not worth the paper they were written on.

"When he arrived, I was a prima donna, an exceedingly popular lecturer. He took away all the courses in which I starred. I was demoted from chairman of my department. I was removed from powerful committees. Some of us accepted this isolation and spent our

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new quiet time thinking beautiful thoughts, looking out at the lovely trees. But many couldn't deal with it and quit. One professor had a fatal heart attack, and his family blames the president outright.

"It was like the Communist takeover of the Czech government in 1968. He wanted to get rid of *all* his predecessors. It didn't matter if you were good or bad. If you were *there* when he arrived, you were targeted—you could *remember* wielding power. He wanted to efface all our names from the triumphal arches.

"And it worked: Suddenly you would see new dour faces, and *they* held power. The president had spies in the faculty meetings. Everything said in private was reported back to him. We wasted our days trying to figure out who the snitches were.

"He made 'special appointments.' Then he would publicly announce how impressively they stood out among the drab fourth-rate minds of his tenured faculty. He would say that!

"He was an incredibly intelligent, brilliant man. But he was also vicious, cruel, and loutish. I had always wondered what it was like to be a clerk at Woolworth's. How must it feel to be under the heel of a jerk, crushed by some petty boss? Well, he gave me a better understanding of the tragic sense of life.

"You know, the committee that brought him in wanted to break with the past parade of presidents—each a piddly, Methodist, fuddy-duddy, goody-woody Milquetoast who forbade drinking at receptions. They wanted a university with balls! So they hired this tough guy, not anticipating the quality of mind of the Midwestern Protestant. Norman Mailer credits our walking on the moon to the same tight-lipped, invincible, inexorable, obsessive Protestant zeal.

"Well, that was this guy, and he targeted the very people who brought him in.

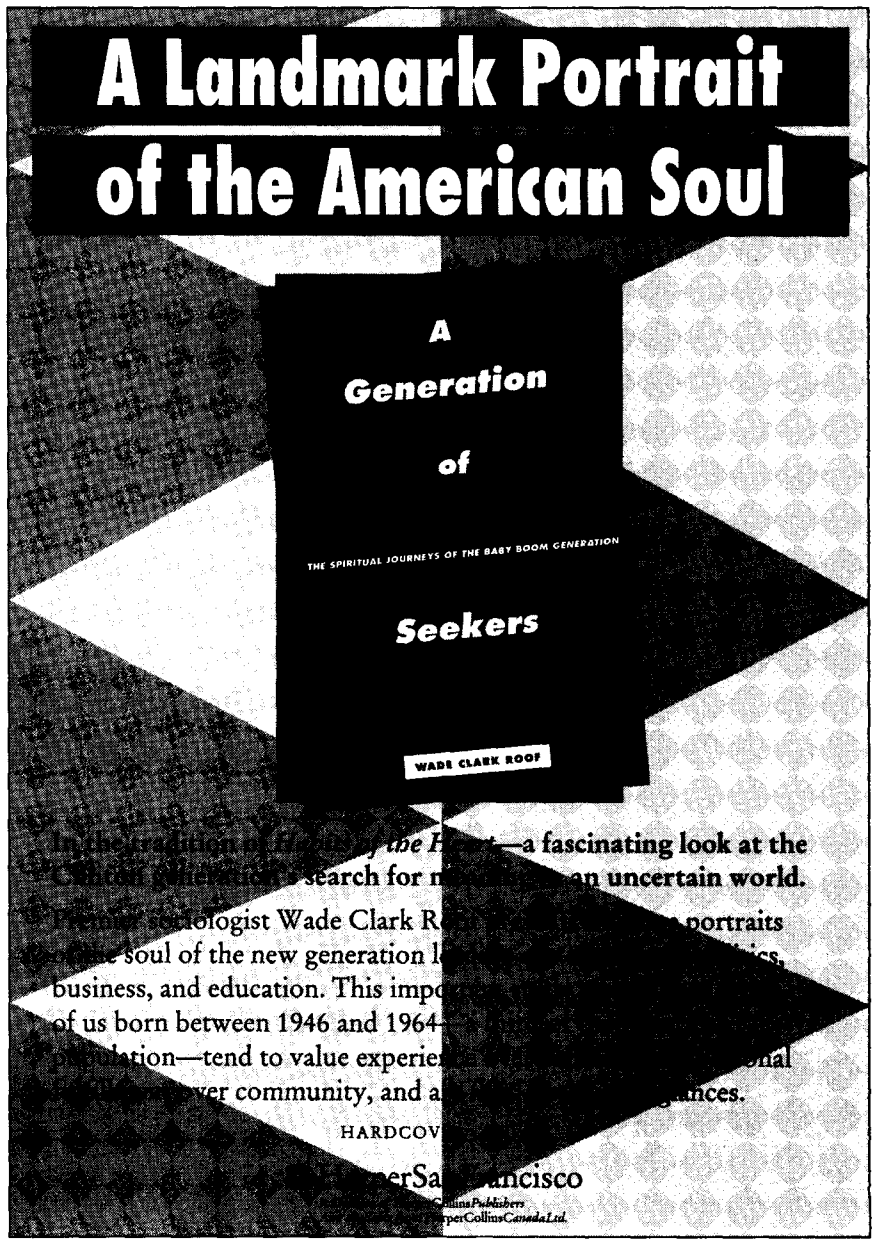
"Now that that the worst of his reign is over, though, I wonder: By the middle of the twenty-first century, when we are all gone and he is dead, what will people say? They might say this man took an institution that was negligible in prestige and drawing power—a truly *tenth-rate* university—and made it second-rate. I often think of those ancient Egyptian peons pushing and dragging those huge stone blocks up the incline, every day, under the lash of Cheops. They were probably dreadfully unhappy and groused about the pharaoh. But now that all the slaves are dust and Cheops is dead, there, in the desert of Giza, is this pyramid, and, well, it's quite a pyramid, wouldn't you say?"

Lorenzo, think of yourself as a pyramid builder. And know that if you follow all the advice contained here as diligently as you can, you will advance only from a peon who pushes to one who pulls. Maybe you figure that's not so great an achievement. Maybe you will ignore the secrets I have betrayed here. But when the giant stone block slips its tethers, where do you want to be?

With warmest personal regards,

Niccolito

Niccolito Machiavelli is a pseudonym for Jack Hitt, who is writing a book about the medieval road to Santiago, Spain. He is a contributing editor of Lingua Franca *and of* Harper's *magazine.*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FEATURE

LIVE FROM THE Architecture and

DREW LEDER, M.D., Ph.D. Thirty-eight years old; white; Jewish; an assistant professor of philosophy at Loyola College in Baltimore, Maryland. Author of *The Absent Body* (University of Chicago Press, 1990) and editor of *The Body in Medical Thought and Practice* (Kluwer Academic Press, 1992).

JOHN WOODLAND. Thirty-seven years old; African-American; Muslim. President of the prison's Project Turnaround, under whose auspices prison inmates try to dissuade young men who have gotten into trouble with the law from following in their footsteps. Since entering prison, has intensively studied African cultures and earned a college degree.

H. B. JOHNSON Jr. Forty-six years old; African-American. Entered prison with only an eighth-grade education but has since become a widely published playwright, essayist, and poet. Profiled on NBC's *Today Show* last year. Won WMAR-TV (Baltimore) and Baltimore Arena Playhouse's 1992 Black Playwright Award and has twice been honored by PEN. Diagnosed six months ago with AIDS. Serving a thirty-five-year sentence for attempted murder and illegal possession of a handgun.

The following transcript is drawn from class discussions in a philosophy course that Drew Leder, a professor at Loyola College in Maryland, teaches on a volunteer basis at the maximum-security Maryland State Penitentiary.

The course, which is open only to prisoners who have completed high school or earned an equivalency diploma, began with questions of justice and imprisonment, suffering and liberation. The students discussed the crippled slave Epictetus's stoic approach to adversity, the sufferings of Christ, the trial of Socrates, the Book of Job, and Martin Luther King, Jr.'s "Letter from Birmingham Jail." More recently, they have turned to non-Western traditions, studying the *Tao Te Ching*, Indian Hinduism, the shamans of Bali, and various African philosophies.

Inmates are not awarded academic credit for the course, which has been meeting for about an hour each week since last summer. (They receive $1.10 a day for attending school in prison and five days off their sentence for each month of attendance.)

The following excerpts are taken from two class sessions held this spring, when the topics at hand were prison architecture and what Leder calls the phenomenology of confined space. The reading assignments were Joseph Kupfer's essay "Architecture: Building the Body Politic" (from *Social Theory and Practice*) and Michel Foucault's *Discipline and Punish: The Birth of the Prison.*

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PANOPTICON

Power Revisited

DREW: Let me just run through a few central points of the first article. When Joseph Kupfer uses the term "architecture," he means buildings, structures, the spaces within buildings, streets, courtyards, the whole laying out of a city or building or prison.

The first point is that architecture helps determine the individual's sense of autonomy, which means something like freedom, power, the ability to control one's own life. The second is that architecture is crucial in determining the possibility of social interactions because, after all, as an individual, you only have so much freedom or power unless you associate with others and form communities to accomplish things in the world.

I was thinking that what we might do in class, instead of just focusing on the examples that Kupfer uses, like malls or classrooms, is to talk a little bit about how that plays out in a prison setting, possibly also in a kind of a street setting—an inner-city street or where we grew up.

JOHN: Two things come to mind. One is that in prison the structure is designed for control, to be able to separate one part of the prison from another part. You can lock a tier down, you can lock a wing down, you can lock a section of the jail down, you can lock part of a yard down, without interfering with other operations in the jail. The design is in cubicles, which makes it easier for prison authorities to have control.

One thing I noticed when I first came to the penitentiary is that the penitentiary design is similar to the high-rise projects in west Baltimore or east Baltimore or wherever. In prisons it's the tiers, in the projects it's different floors. You have this limited space between a fence and where you live, and the room that you live in is also kind of confined—you know, big enough for maybe a couple of people. In prison, the cell is not really big enough for one person, but they put two in there. Same thing with projects—they're not big enough for entire families, but they put entire families in there.

It seems like they tried to make as efficient a use of space as possible. It's just enough room to live in. No more. Nothing for relaxation. Nothing for feeling comfortable. Just enough room to live in.

H. B.: Some people say that the prison question is a political question; some say it's a social question; some say it's an economic question. But at the heart of all three is the question of size. When we drive by a church, we may not think about it, but it dwarfs us. Drive by a prison and it's the same thing, plus a sense of fear, apprehension, revulsion—even, with some people, shame—and submission to a power outside of yourself.

When you drive past this building on the street, and you see the barbed wire, the tall wall, and you think of all the horror stories you've heard about the place, then you know you don't want to go in there. And if you drive a little farther down the street and you see an old Gothic structure, a church, and you've just passed this penitentiary, which is also a Gothic structure, it creates a relationship in your mind.

They're both symbols of authority, one being an authority that protects you from the bad guy and the other being an authority that's supposed to protect you from yourself.

JOHN: I want to look at this other aspect: the projects in the inner cities. It seems to me like the U.S. government is trying

DONALD THOMPSON. Thirty-six years old; African-American; a committed Muslim. Will earn a bachelor's degree in management science this fall. Serving a life sentence for murder and armed robbery.

TONY CHATMAN. Thirty-four years old; African-American. Before entering prison was active in the anti-apartheid movement. Earned his bachelor's degree in psychology/criminal justice in June. Serving a life sentence.

WAYNE BROWN. Thirty-five years old; African-American. In prison has become a serious weight lifter and a devout Christian. Earned a degree from a theological seminary. Serving a life sentence.

SELVYN TILLETT. Thirty-two years old; from Belize. A committed Black Nationalist and Muslim and an avid student of black cultures. Serving life plus twenty years.

MARK MEDLEY. Thirty-nine years old; white; Jewish. An enthusiast of ancient civilizations, has an encyclopedic mind for arcane details of their history. Serving two life sentences without parole for murder.

CHARLIE BAXTER. Thirty-three years old; African-American; a Muslim imam. Has earned a bachelor's degree in business.

(Note: Some of the prisoners declined to state the nature of their crime or the length of their sentences for this article.)

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LIVE FROM THE PANOPTICON

through these structures to control us. Because wherever you go, east or west, you see African-Americans and low-income people packed in on top of one another, with no real space. When you walk down the streets of most inner cities, you feel indifference to everything: "This isn't really part of me. I'm just existing here. This is not something I should care about or protect or build up. This is something I gotta deal with until I get out." I guess that's the same way we look at prison. There's nothing in this building that we particularly care about or we think is precious or should be taken care of.

DREW: One of the points Kupfer makes in his essay is that to really form a bunch of individuals into a community, you need a public space. One of the ways to maintain political power over people is to prevent that from happening, to keep people isolated in cells or in housing projects. Also, as Kupfer says, if you don't have that kind of public space, you don't have any sense of the value or worth of your community, so it can lead to things like vandalism or throwing your garbage on the street because you don't feel the public space is your home, your place.

DONALD: I agree that the community should be structured so as to bring people together. By bringing them together you create sort of a political power. All right. But at the same time, there's a kind of trick hidden there. An example is the courtyard in the projects in Baltimore, which has all the doors, all the houses facing each other. But instead of giving people some sort of common power, it actually takes power away from them. When they come in and out, people can see them. The people in the project town houses that I have been around, they talk all day about how Miss So-and-So is sittin' at her window watchin' and waitin' to see who Miss Sally comes in with. And they end up using the back door.

DREW: So part of having autonomy is not only having a public space where you can come together with others but also having some privacy where you can be protected from the gazes of others.

SEVERAL VOICES: Privacy. Exactly. Uh-huh.

JOHN: There's a degree of privacy, I think, that everybody needs and must have. In prison the degree of privacy you have also determines the degree of safety you feel that you have. If I'm in a single cell, I can lock the door and lay down and I'm cool. The only time I feel threatened is if the door's open. Then I know that I have to be on my toes. But if I'm in a cell with another person, and me and this person aren't friends—I don't really know him, we don't get along—then I'm not as relaxed because I don't know when I'm going to have to get up to deal with this guy. He might bring a personal problem in here or touch some of my private property or be on my food and I have to deal with him about that.

DONALD: In the yard and in the dining room, you are always around a lot of people. You may just want to socialize with one or two at a time, but you'll always find yourself in a situation where—even though it may be people you like and would want to talk to later—you're literally forced to say "Hi!" all day long. That's because the yard is the main thoroughfare.

Just sitting right here, right now, I'm around the people I want to be around at this time, talking about things I want to talk about. I can really feel a sense of power. As soon as I walk out into that yard, that power is gone.

H. B.: You don't even have a sense of control over your speech. Since I've been in here, my speech has been affected, because I always have to hurry up and go nowhere. I always have to hurry up and say something. And I'm a person who likes to think things out before he speaks.

A guard walks in to announce that the second prisonwide head count of the day will take place shortly and that the class must adjourn.

TONY: That's exactly the point. You sit here, and you're beginning to get something, and then boom!—*he* comes through the door. You've got five minutes. You're doing something that you want to do, that may help you, that in the long run may even help them because if you're more in tune and relaxed, you're going to make their job easier. But you've got to do everything you've got to do, and you've got to stick it into a two-and-a-half-hour click.

JOHN: Another thing about the architecture of the building that has an effect on me, and maybe on other people: It makes you loud. You've got to holler because it seems like you've always gotta talk over somebody or talk to somebody at a distance or that there's something separating you from that person. It kind of makes you feel different than normal, I mean from everyday people.

DREW: It sounds like there's a way in which the structure makes people feel so powerless, they almost have to exaggerate any attempt to project personal power—like talking loudly or being a badass or whatever.

WAYNE: I was going to say, when we were comparing the jail to a church, that I'd compare a jail to a school. In school you got the principal and the assistant principal; here you got the warden and assistant warden. It's just like the classroom setup. They're always keeping you looking at the teacher, just like in here, when you come out of the cell, they're always keeping you looking at the officers. And the officers work for the warden and assistant warden and so forth. And no matter what you do you need to ask the officer for keys, just like when you come inside the school you have to stop at the desk. You're always seeing that blue just like you're always seeing that teacher who's there to try to correct you and try to guide you.

DREW: It's a perfect lead-in for our next session's reading, because Michel

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Foucault will say the same essential structure of discipline is used in the school, the prison, the church, the hospital, the psychiatric unit, the factory, et cetera.

DREW: In the reading for today, Michel Foucault talks about some of the primary tactics that these disciplinary institutions use. The first one he talks about is the examination. These might be the examinations you'd take at school, or they could be putting soldiers or prisoners on inspection. Or it could be a factory foreman keeping his eye on his workers, seeing how much they produced that day.

He says there are a number of things that come out of an examination. One is that everybody has to be visible. Everybody is kept under surveillance. So, for example, if I were running a real course for credit here and I started to get the sense that you weren't doing the reading, I'd say, "Okay, students, take out a piece of paper. Now explain to me Foucault's notion of a panopticon." By making you take that examination, I would render visible what you have been doing for the past week, when I haven't been able to see you directly. I've rendered it visible by testing you and seeing what you know. So examination is compulsory; it makes you become visible and therefore disciplined.

So then Foucault asks: What is the form of architecture associated with such surveillance? Think back to when we talked about how the architecture of public spaces is a key mechanism for enacting power relations and keeping control over individuals. Foucault describes how a British philosopher named Jeremy Bentham came up with the idea of a panopticon, a building in which certain individuals can see everything, have absolutely 360-degree vision. And if you look at the picture, you can see that there is a kind of central control tower in the middle where you have a guard or a warden, somebody keeping surveillance, and then surrounding the central tower are the prisoners' cells arrayed in a circle.

It's an architectural setup for the kinds of disciplinary mechanisms that we were talking about when we talked about the examination. You have that structure of compulsory visibility, because everyone in the cell knows that they can constantly be seen by whomever is in the control tower. The light is sort of coming in from behind the prisoners so they're visible, silhouetted, but, inversely, the prisoners can't see into the central control tower. Why would that be important? That the people inside can see out but the prisoners can't see in?

SELVYN: So they don't really know when they're being watched. They have the sense that the guard or the warden may actually be looking in a different direction, but the prisoners don't know for sure when they're being observed. That in itself might keep them from doing something, trying to escape or whatever.

JOHN: Even in this prison—you might not notice this—but the chief of security's office sits right up here in the corner of the facility. And if he wants to stand and look out his window and look down at the yard, he can have not a *total* view of the yard but about 50, 65 percent of it covered. He can sit there and monitor individuals' activity: *What's this guy doing over there on that bench? Who are those two sitting together, and why are they sitting together? Are these two getting ready to start a fight?* And from there he can get on the walkie-talkie: "Check those guys out." And nobody in the yard is aware that this man is sitting up at the window and giving instructions.

DREW: The privilege of being in power is that you get to be invisible, whereas the people subject to the power are made visible.

DONALD: I wasn't really aware of that window until I came off lockup one day and the security chief called me into his office. When I went in there first thing I did is look out at everything. And I thought, in retrospect, about the times I was in the yard trying to get into the kitchen and the officer was sweating me, pressing me about how I wasn't supposed to go in there. I couldn't understand why. I mean, I was just trying to get something small, a milk or some cereal, and this officer was going crazy. Then, after I went in, she shook me down, she knew I didn't have anything. But now, after I've been in the security chief's office, I see that the officers know how much of the yard the chief can see. And as a result of that, they apply more pressure and act out roles they wouldn't normally act out.

DREW: In a panopticon, not only are the prisoners under surveillance but somebody might be watching the guards as well, all the employees of the institution.

DONALD: I was also thinking about the visiting booth. That's like a panopticon. Not only is it structured like a panopticon, but it has three or four mirrors in it that the officers sit behind. So when I go in there for a visit, I'm very self-conscious, even though I know most of the officers who work here and I know they will not really watch me unless I do something to stand out for some reason. But, still, I'm conscious of them. When my son comes in, or my family, they may touch me, and that's frowned upon. These officers, they won't write you a ticket; they'll just tell you, "Don't do that!" But I'm so conscious of them that I'll hold back from my son. When the kid will try to touch or play, I'll hold back. It'll take a while before I, like, interact, and even once I begin to interact, I'm still conscious of that officer. And I can look up and see the mirror, but I don't see the officer. The officer may not even be paying attention to me. He may be watching somebody else. And most of the people who're visiting me, I like to touch, whether they're male or female or my kid. I'm a touchy kind of guy. But my hands are tied. As a matter of fact, I'll hold my hands on the counter, and as soon as I see someone reaching for them I'll look to the officer—automatically.

H. B.: When you asked how the theme of the panopticon plays out in this particular prison, I immediately thought about what Foucault said about the docile subordinate creature that they try to turn a human being into, and I began to think that it's no longer just by way of an architectural structure. Human beings serve the same purpose. You have more informers in the prison system today than ever before, because it's more widely accepted today than it used to be. There was a time when being an informer was considered totally corrupt. But now it's acceptable.

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LIVE FROM THE PANOPTICON

It's not even necessary to build a guard tower in the center of this particular yard, because there are so many informers. Some of them do it simply because they don't have anything else to talk about. They don't have any ideas handy, so they start talking about people. You've heard the expression "Big men talk about ideas. Little men talk about each other." The human being becomes a machine, serving the same purpose as that guard tower serves.

Another weapon used to promote and sustain docility in prisoners is the kind of ticket that they put into your record that keeps you from getting transferred out of here. Even if it's for something like oversleeping. Say you've never had a ticket in ten years and you're going up tomorrow and everything is in place. You're getting ready to get transferred out of here or make parole, and then somebody comes around and gives you a ticket. Perhaps you were sick all night last night, so you overslept a little bit this morning. You were supposed to make count at the house and you didn't make it, and the guard comes along and gives you a ticket for it. Then, when you go up for your transfer hearing or your parole hearing, you're turned down because of this ticket. And they will overemphasize this ticket. They will take this ticket, which was given to you on your darker day, and they will use it like a scouring pad during the entire interview, rubbing away all of your brighter days over that five- or ten-year period. That's how you get your docility.

DONALD: Well, I want to talk about some other psychological aspects of the panopticon. When I first came here, I was very violent. It didn't take much for me to strike another person—with a baseball bat, a brick, a gun. Since I've been in here I've had one fight. I haven't been that violent. I think the effect of knowing that I'm being watched and that somebody's going to tell has acted in a way to make me control that violence. I think the fact that I'm in a panopticon, that I'm visible and that if I do something, somebody is going to see it, served as a control mechanism. At first. As time went on, it became a kind of discipline. It helped me discipline myself. My intellect eventually kicked in.

SELVYN: Different people might react to it differently. Some might rebel. Some might submit to it, like you did. It all depends on how the person reacts. It might reform people, or it might break them.

JOHN: It becomes your third eye. You become very crafty. You can time the times when the police walk their shifts at night. If you want to do something, you become familiar enough with the routine around here to know, well, I got fifteen minutes or I got an hour before someone's going to come by my cell. Being observed like this can enhance your ability to observe. Most of us who came to prison didn't know how to observe people the way we do now.

MARK: I would say that in a total panopticon environment, where you're virtually under twenty-four-hour-surveillance, like at the new prison they've built in Jessup, Maryland, one way a man can resist the reforming idea of this system—the sort of feedback where the panopticon simulates the person's consciousness—is with autistic thinking, or total absorption in fantasy for an extended period of time. A person can just absorb themselves in creating a fantasy, can say, "I'm building an island, and this is what my island will look like, and this is what my water source will be, and these are the kinds of plants or fruits I'll have on my island." It's like a resting period for the mind, almost like sleep, but it can be used in a sense to resist being conditioned.

CHARLIE: I was in the Supermax [super maximum-security prison], and a lot of the brothers in there escape by doing a lot of reading and studying. A lot of them read African history or the Bible or the Koran. So they realize they're being watched, but that way they don't have to deal with the prison setting. They deal with something that gives them some hope, inspiration, motivation, some type of stability.

H. B.: I think the way to escape is by living the kind of life where you feel that you don't have anything to hide. You don't care whether the state's looking at you or not—you've done nothing wrong.

JOHN: I have to agree. One of the ways they have of monitoring a person in prison is urinalysis—what they call a piss test—to determine if you've been using any drugs. When I was using drugs at one time, that piss test was one of my greatest fears. I'd get high, and then I'd say: "Wow! I've been high twenty-four hours. If they don't come piss me in two days or forty-eight hours, I'm safe—I don't have to worry about it." But for that period of time, I was in a state of anxiety. I didn't want anybody to see my eyes, my dilated pupils, because I was in a position where all I needed was a piss test and I was gone. So I came to the realization that, man, you got to stop playing games with yourself and with these people. Leave this stuff alone.

And, now, because I don't do drugs, I laugh at them when they come and try to bother me. It makes me feel a lot better as a person. You know what I'm saying: Man, you're not doing anything wrong, so you got nothing to fear.

H. B.: You really burst their bubble when they come after you and there's nothing there for them to catch you on.

DREW: I do hear a lot of people say that if you're not doing anything wrong, at least according to the institution and according to yourself, you can relax. They can't get anything out of you, and in a way you have a certain power because they can't get a hold of you.

But I think Foucault would also say that that is the way that the institution also operates most effectively, because if they can really get people like John, for instance, to say: "I better go clean, so I can relax about the piss test," they've gotten you to internalize the standards of discipline.

There are certain values, like getting

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off drugs or not behaving violently, that you can internalize in a positive sense as a part of your own self-discipline. But there are other values that I'm hearing are negative because they are turning humans into something machinelike.

DONALD: Or lower. You have to ask: What are the goals of the administration? Was it actually their goal to get this man to stop using, or was it their goal to do something else, or don't they care? Or maybe they want him to stay on the drugs but they want to use the piss test to control him in another way—for placement from one cell to another, from here to Supermax or lockup, for instance, so they can use his cell for another individual.

JOHN: A lot of times they play musical chairs with the cells because they don't have enough space. Some of us get phony tickets. We get sent to high security not because we did anything wrong but because they need cells. They've got guys in a punishment situation who finished their punishment; they're coming back so they need cells to bring them back to. So they got to move us out. A lot of times we see these fool games they play, and we say, "Man, these people, what they're doing is a joke." There's nothing reformist or anything else about what's going on in this prison.

MARK: It's just that they have to liquidate their inventory as a matter of storage space.

SEVERAL VOICES: Yeah, yeah, that's right. That's it exactly.

JOHN: There's human beings in here.

(Note: These discussions were transcribed from audiotapes and have been edited and condensed for greater readability.)

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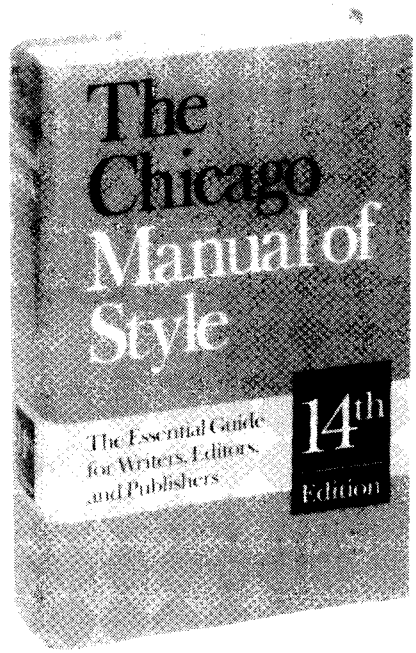

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ESSAY

Raiders of the

The Latest Academic Novels Make Sexy Sleuths Out of Text-Hungry Scholars

AS THIS IS GOING TO BE ALL ABOUT TEXT within text, a repellent postmodern topic, I might as well start out by quoting A. S. Byatt quoting F. R. Leavis on the influence of George Eliot on Henry James. Byatt lifts from Leavis the phrase "reader's greed" and uses it to describe the way writers like Eliot and James absorb and refashion stories that are important to them: "Not parody, not pastiche, not plagiarism—but a good and greedy reading by a great writer."

What happens to good and greedy reading in the postmodern age, once anxiety of influence gives way to irony of influence? A. S. Byatt's *Possession* (1990). *Foucault's Pendulum* (1989), by Umberto Eco. *The Crown of Columbus* (1991), by Louise Erdrich and Michael Dorris. And that's just the big three. I'm talking about the Postmodern Postdoctoral Romance, novels in which present-day scholars confront a text or a series of texts invented or at least colorized by the author (who's pleased as punch to have produced such clever fakery). The plot turns on the reading of the phony text, a momentous act that can kindle love, secure tenure, or bring down an awful doom.

There's twin-action good and greedy reading going on in these books. The novelists poke around in history or literature, pluck out some plum—the love life of a pair of Victorian poets, the diaspora of the Knights Templars, Columbus playing blindman's bluff in the New World—and fashion their nifty simulacra. But Byatt, Eco, et al. also create in their own image a cadre of professional good and greedy readers whose scholarship promotes a new understanding of the "real thing," a revision of history based on (faked) textual evidence. History is fiction and fiction is history, and it's all text either way.

Unlike the campus novel of old—David Lodge's loving satires of sex and ambition among the professoriat, for example—the point of this new subgenre isn't so much to expose the human foibles of the pointy-headed. On the contrary, Byatt and company insist upon the magical properties of scholarship, the peculiar obsessiveness required to live for knowledge in a dumbed-down world.

The Pomo Postdoc Romance flourishes even as the theory that would seem to sustain it is reviled. While poststructuralism takes a pummeling in the press and academia sinks lower and lower in repute, Byatt & Co. crowd the bestseller list. There are already too many of these novels to tackle all of them at once (or at least that's my excuse for picking and choosing: As penance for ignoring *Chatterton* (1989), Peter Ackroyd's early and excellent contribution to the genre, I'm going to force myself to write about Cathleen Schine's late and lamentable *Rameau's Niece* (1993); and as a reward for steadfastly refusing to do more than mention Graham Swift's tepid *Ever After* (1992), I will allow myself to trumpet the virtues of *Swann* (1987), a wicked satire by Carol Shields that does its best to literally erase the whole ugly issue of novels about texts). Read the newspapers,

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Lost Archives

By Adam Begley

IT'S NO ACCIDENT (AS THE TEXTUAL sleuth loves to say) that this plague of scholar-heroes began in 1987, the year Allan Bloom announced *The Closing of the American Mind.* Bloom's best-selling jeremiad taught us how to whine about theory run rampant on campus, how to tremble at the heavy footfall of the P.C. goon squad. Through reviews and word of mouth and the bumper crop of sycophantic Bloomlets (remember that Bloom himself, like Byatt and Eco for that matter, sold and sold and went unread), we learned to regard the university and its Frenchified legion of theorymongers with fear and loathing—and fascination too. Byatt's *Possession* is the Pomo Postdoc Romance at its most sophisticated, and yet here, too, theory takes its knocks.

Consider the love interest. Byatt's scholar-heroes, Roland Michell and Maud Bailey, track down clues to a secret, illicit affair in a passel of Victorian poems, diaries, and letters—dramatic monologues in the manner of Browning, lyrical poems that read like Christina Rossetti crossed with Emily Dickinson—all ingenious fakes, all evidence of Byatt's superbly good and greedy reading. As though "possessed" by the nineteenth-century romance they unearth by dint of scrupulous research, our two modern-day textual sleuths fall slowly and surely in love. They inch toward the consumation of their love at the plodding pace of old-time scholars poring over crumbling parchment. By contrast, the two minor characters most closely associated with theory, both of them adept at spouting lit. crit. jargon, are voracious sexual predators.

Although Roland and Maud are "theoretically knowing"—as Byatt puts it, "They knew about phallocracy and penisneid, punctuation, puncturing and penetration"—Maud can't help associating "the whole tenor and endeavor of twentieth-century literary scholarship" with the shameful memory of a sordid sexual episode, "a bed like dirty egg-white." She complains to Roland about the burden of postmodern consciousness: "We never say the word Love, do we—we know it's a suspect ideological construct." As for Roland, he "has learned to see himself, theoretically, as a crossing place for a number of systems, all loosely connected. He had been trained to see his idea of his 'self' as an illusion." Much theory has to be set aside before Roland and Maud can utter the *L* word, much patient research precedes their triumphant coupling, harbinger of a happy ever after.

Cathleen Schine, author of two previous novels with knee-slappingly allusive titles (*Alice in Bed* and *To the Birdhouse*), limps along in Byatt's footsteps. The scholar-hero of *Rameau's Niece* nearly wrecks her happy marriage when she gets carried away with her work, the translation and exegesis of a hybrid eighteenth-century French manuscript, part philosophical disquisition, part erotic novel. Schine is a greedy reader but not a particularly good one. Her text-within-the-text is a tedious affair, neither convincing as a simulacrum of an eighteenth-century libertine novel nor amusing as a parody—you could learn as much about Diderot by scanning *Bartlett's Familiar Quotations.* Schine would like to lay claim to the intellectual cachet of *Possession,* but she also wants to mock academics who see the world through the thick lenses of a hyperactive literary sensibility. She reserves a special kick in the pants for theory jocks, trendy scholars who write dissertations about restaurant menus, condemn literary judgments as "patriarchal" and "logocentric," and spout high-tech idiocies such as "The library . . . is one of the mechanisms of discipline, capturing the individual in a system of registration and accumulation of documents."

Although Schine's scholar-hero, Margaret Nathan, has tried to ignore contemporary theory, postmodern dicta roll smoothly off her tongue: "Of course common sense is out of fashion now . . . it's an ideological construction of the bourgeois social formation." Unhinged by this kind of

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Raiders of the Lost Archives

theory-babble, and by her manuscript, with its mix of Enlightenment philosophy and smirking soft-core porn, Margaret's libido runs amok—not a pretty sight. Wishing we could avert our eyes, we watch as she blunders through a prolonged bout of sexual and epistemological skepticism. But at last we find ourselves back where we started, the happy monolithic truth rediscovered: Margaret loves her husband, an Oxford-educated comp. lit. professor (a traditional scholar, of course). Let's say that the moral of the story is that poststructuralist theory leads to adultery, an innovative twist on the Paul De Man scandal.

So . . . theory is about promiscuous sex; while dedicated scholarship, a commitment to thorough research, is about abiding love. If we want satisfying romance, we must abandon or ignore our acquired postmodern skepticism. It is the business of these books to assure us that despite the poststructuralist technologies now deployed in every department of every major research university, real scholarship hasn't changed, and neither have the eternal truths about guys and gals.

THE POMO POSTDOC ROMANCE ISN'T only about love and sex in the stacks. In all of these novels (even *Rameau's Niece*, which despite a dose of Enlightenment claptrap is utterly about the here and now), author and scholar-hero alike try to bridge the gap between contemporary sensibility and some other past or distant frame of mind. In real life, historical research is a messy and inconclusive business, full of smudged and crumbling documents, obdurate librarians and sadly occluded glimpses of the past. But the Pomo Postdoc Romance obliges its scholar-heroes with perfectly preserved or easily reconstructed fragments of history—lost diaries miraculously recovered; the furtive correspondence of celebrated poets, complete and intact. With a little imagination, a lot of gumption, and many coats of varnish, with the same attention to detail that brought us Colonial Williamsburg, Sturbridge Village, and Disneyland, the past can be refurbished so it looks brand new. Authors and scholar-heroes alike clearly relish the task.

Still, for the theoretically knowing, the fascination with clever fakes cobbled together out of bits and pieces of original material is accompanied by a load of cultural anxiety, the heavy burden of knowing that history itself is a simulacrum. It's neat to dress up in colonial garb, but the good fun of make-believe also gives us the willies.

The plot turns on the reading of the phony text, a momentous act that can kindle love, secure tenure, or bring down an awful doom.

In *Foucault's Pendulum* the fun turns into a nightmare. Three book editors, all accomplished and inventive scholars, amuse themselves by spinning a single thread out of the myriad strands of occult history. This allows Eco to spew out far too much deadly boring hocus-pocus about Templars and Freemasons and Rosicrucians and Jesuits. The trio of editors, Casaubon, Belbo, and Diotallevi, are scholar-heroes at the crossroads between research and invention. The aptly named Casaubon (we're back to George Eliot, but don't worry, it's just a coincidence), equipped with a doctorate in philosophy and a talent for ferreting out obscure information, has set himself up as a freelance researcher, "a kind of private eye of learning" or "the Sam Spade of culture." His friends Belbo and Diotallevi work at a scholarly publishing house rewriting the books of others, "which is what a good editor does"—or so says Eco, which makes you wonder why he didn't hire one to trim a few hundred pages from his manuscript.

Eco's scholar-heroes call their master narrative the Plan, the Universal Plot, and they begin to take it a bit too seriously—as Belbo admits, he's the kind of person "for whom Hamlet is more real than our janitor." Imagine their surprise when the Plan turns out to be the real thing. The Universal Plot and History are, in the end, interchangeable. The Plan is not a game at all but true and lethal. Diotallevi sums up the action in a sentence that also describes the mission of every scholar-hero: "To arrive at the truth through the painstaking reconstruction of a false text." Eco sees a terrible danger in this, a violation of taboo, and he punishes his characters for having fulfilled their mission, for having erased the distinction between fact and fiction.

The moral of the story is be careful what you study, it may come true. It's okay to take the postmodern cure, to waffle back and forth between the historicity of texts and the textuality of history. But if you believe that the woven strands of narrative history are the stuff of myth, if you want to play cat's cradle with the past, don't forget that facts are stubborn—they'll hang you as well as any rope. Never lose respect for the real thing.

The piercing postmodern irony of it all! To arrive at the truth through painstaking reconstruction of a false text. You would think that only one author per millennium could achieve such insight, but Louise Erdrich and Michael Dorris, blessed with a strikingly similar inspiration, echo Eco. In *The Crown of Columbus*, a novel so bloated, it begs to be called fatuous, two Dartmouth professors, Vivian Twostar, a pushy Native American, and Roger Williams, a wimpy WASP, are hard at work fashioning new truths about Columbus through the reconstruction of false texts. (They also engage in shouting matches about whether "sex should take place in that realm beyond language, and remain there"—Vivian and Roger are theoretically knowing but a bit dense.)

Though all of these novels make

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some use of a quest motif—always good for a little tongue-in-cheek melodrama—Erdrich/Dorris push it very hard. Buried treasure, high seas piracy, hair's-breadth escapes—at times it seems less wish-fulfillment than a cruel joke on the pallid scholar-drone in Birkenstocks for whom adventure is a midnight stroll to the village ice-cream parlor. For their efforts, Dordrich earned the blurb of their dreams: " . . . combines the archeological suspense of *Raiders of the Lost Ark* with the scholarly thrills of A. S. Byatt's *Possession*." (A couple of years earlier *Foucault's Pendulum* won similarly sweet praise: " . . . as sensational, thrilling, and packed with arcana as *Raiders of the Lost Ark*." The Indiana Jones analogy is a basic building block in most Pomo Postdoc Romance reviews.)

Tenure-seeking Vivian Twostar is busy honing a sharp revisionist attack. She has a secret weapon, a magnificently implausible scholarly find: the long-lost, unexpurgated version of *Diario*, the log of Columbus's first voyage, a portion of which Vivian happens to find in the Dartmouth library. If she can snag the rest of this loaded text, she hopes to rewrite history, perhaps even vindicate the territorial claims of the Native American peoples. In the hallowed tradition of the Pomo Postdoc Romance, Vivian gets carried away, becomes obsessed with "her" Columbus: "The language I used was that of another time, another place. It was the vocabulary of the colonizer. Discovery. Possession. How different was I from the construct I fabricated?"

Good question, but we can't look into it too closely or we will discover and become possessed by a ticklish postmodernist irony: Vivian at first assumes that her Columbus, like the Columbus of traditional scholars, is a fabricated construct. But once she has stumbled across her cache of irrefutable empirical evidence and it becomes clear how useful the new, improved Columbus will be to the cause of multiculturalism, she drops all postmodern skepticism. Now she has access to *the* Columbus. The moral of the story must be to get it while you can. Need I point out that if Eco had invented Vivian Twostar, he would have plotted for her a gruesome death?

The moral of the story is that poststructuralist theory leads to adultery, an innovative twist on the Paul De Man scandal.

IT WILL NOT HAVE ESCAPED THE ATTENtive reader's notice that nearly every scholar-hero is a poet in chrysalis. In *Possession*, Roland Michell finds his muse and resolves to write, though not until page 475; in *Foucault's Pendulum*, Belbo takes to fiction—"quite courageously"; in *The Crown of Columbus*, wimpy Roger Williams abandons his long, dull, dramatic monologue about Columbus—more ersatz Browning—for the poetical equivalent of ranch-house realism: "I sing of canned goods and door hinges, vegetable stews, pitted roads." Spare us. Those who can't muster the gumption to declare themselves artists are nonetheless engaged in interpretation, an essentially creative activity. As Vivian Twostar might say, the scholar-hero fabricates constructs.

Nobody knows the academic's secret creative vanity better than Carol Shields. In *Swann*, which rivals *Possession* as the smartest of these novels, she charts the phenomenon with acid glee. "In a sense I invented Mary Swann," says Sarah Maloney about the reclusive farm wife whose rustic poems have earned her a posthumous reputation as "the Emily Dickinson of Upper Canada." When Sarah discovered (and became possessed by)

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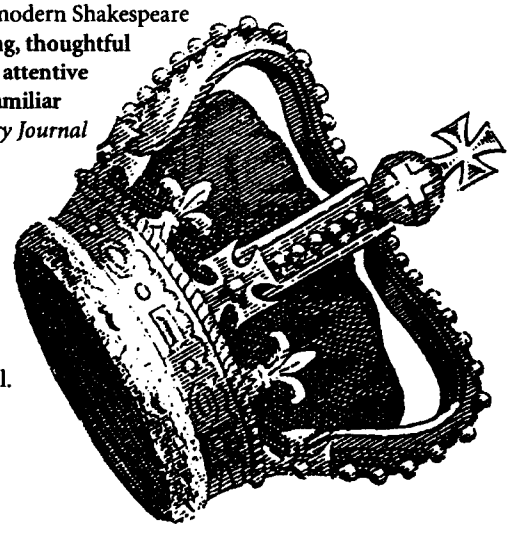

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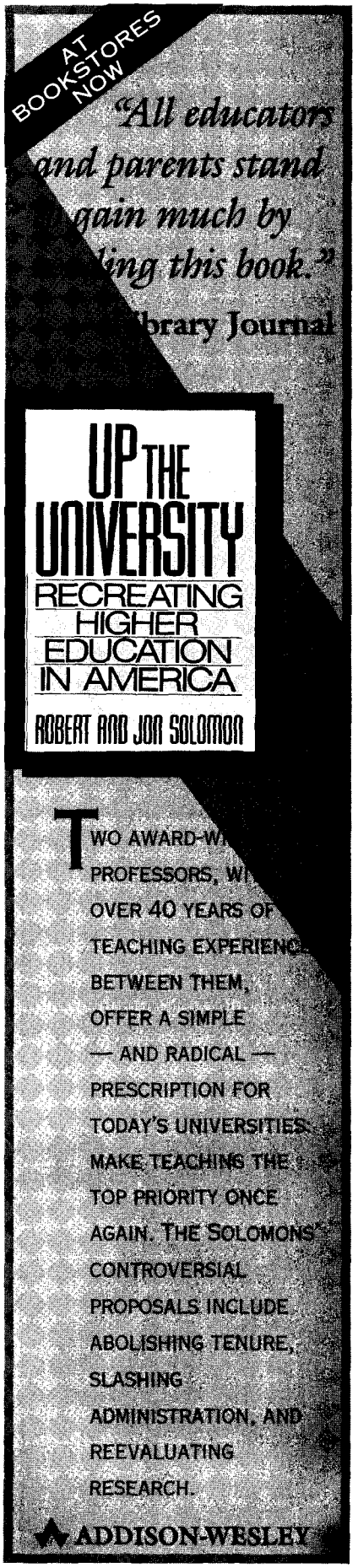
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Raiders of the Lost Archives

Swann's Songs, a stapled pamphlet consisting of 125 poems, the entire Swann *oeuvre*, Mary Swann had been dead for more than fifteen years. She was murdered by her husband, who dismembered her with an ax before committing suicide. The violence done to Swann by her husband is a grim objective correlate for all the hacking and carving and paring done in the name of scholarship: "It was just a matter of time before the theoreticians got to Mary Swann and tore her limb from limb in a grotesque parody of her bodily death."

Sarah Maloney is as endearing a scholar-hero as Margaret Nathan is annoying, but she's wrong about who invented Mary Swann. Every scholar who champions Swann's poetry conspires in the fabrication of an ideal, utterly unreal *poète naïve*. Shields sets in motion a sly plot that exposes these well-intentioned charlatans—and at the same time robs them of their precious creation. It's the action of the Pomo Postdoc Romance in reverse: The traces of Mary Swann, her poems, her journal, even surviving photographs, begin to vanish one by one, until at last the bewildered scholars are forced to re-create her verse from memory.

Shields is out to expose the root motive behind creative scholarship. Before Sarah stumbled across *Swann's Songs*, she had a Camille Paglia-style success; her Ph.D. thesis, *The Female Prism*, was a surprise bestseller. She remembers being interviewed by a glitzy vixen on a TV talk show. "To quell her I talked about the surrealism of scholarship. The pretensions. The false systems. The arcane lingo. The macho domination. The garrison mentality. The inbred arrogance." The talk show host patted her on the knee and set her straight—"You're not coming from arrogance, sweetie; you're coming from naked need."

WHAT DOES SARAH NEED? WHAT DO all scholar-heroes need? At its best, the Pomo Postdoc Romance celebrates an appetite for the word. When Sarah uses the words "sally forth," she is thrilled by the sound: "The phrase fills up my mouth like a bubble of foam." She pauses to note how "needful" she is of such phrases. But better than the flavor of the isolated word is the continuous bliss of words interconnected, the rigorous pleasures of text unfurling. "Happiness is not my greatest need," says Sarah, who likes to spend a frivolous morning in bed with Virginia Woolf. "My greatest need is to feel that every part of me is fully in use, or engagé. . . . I want my brain to be all sinew and thrum, chime and clerestory, crouch and attack." To scratch that itch the scholar-hero reads.

This is from *Possession*:

> It is possible for a writer to make, or remake at least, for a reader, the primary pleasures of eating or drinking, or looking on, or sex. Novels have their obligatory tour-de-force, the green-flecked gold omelette aux fines herbes, melting into buttery formlessnesss and tasting of summer, or the creamy human haunch, firm and warm, curved back to reveal a hot hollow, a crisping hair or two, the glimpsed sex.
>
> They do not habitually elaborate on the equally intense pleasure of reading. . . . And yet, natures such as Roland's are at their most alert and heady when reading is violently yet steadily alive. (What an amazing word 'heady' is, *en passant*, suggesting both acute sensuous alertness and its opposite, the pleasure of the brain as opposed to the viscera—though each is implicated in the other, as we know very well, with both, when they are working.)

Whew! See how it all comes together in the end? Good and greedy reading is a primal appetite, cousin to the sexual urge. Only one question remains—does the good and greedy reader opt for postmodern promiscuity or old-fashioned romantic love? It's no accident that a child is conceived out of wedlock in three of these novels (the exception is *Rameau's Niece*, a classic case of impotence). I like to think of these several literary bastards as the word made flesh.

Adam Begley is a contributing editor of Lingua Franca *and the book columnist for* Mirabella *magazine.*

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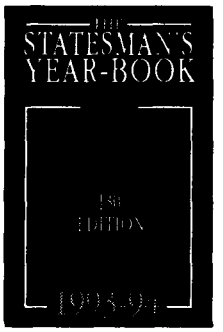

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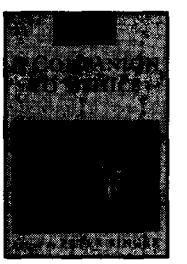

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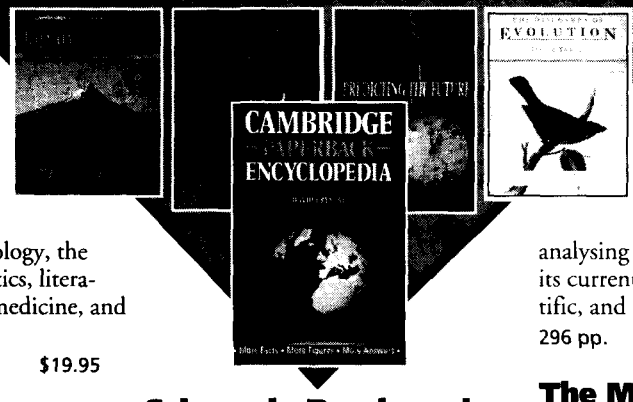

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Love among the Ruins

Adventures in Academic Dating

BY POLLY SHULMAN

It is a truth universally acknowledged that a SM or SF academic, into nature, gourmet cooking, and classical music, must be in want of a caring partner. But if you're a lonely scholar, what can you do? You already see far too much of your peers; making a play for the chair of your department might be misinterpreted as brownnosing; potential love objects from other fields use the most outlandish methodology; and if you pester your students or employees with attentions, you risk being confirmed as a Supreme Court justice. Assuming you overcome these difficulties and connect with a professorial mate, you're likely to find yourself offered tenure in Anchorage while your honey lands a post in Honolulu. Better to look for thoughtful people outside the academy. How to meet them, though? Doctors know other doctors, oboe players know other oboe players, political activists know other political activists. It isn't a small world, after all; it's a large collection of disjunct small worlds.

Allen Manning, the husband of a college professor whom he met through a personal ad, has a mission to bring those worlds together. To that end, he founded and runs Academic Companions, "A Service To Help You Date Other Bright, Accomplished People." Six dollars gets the lovelorn egghead a list of ads written by eggheads of the opposite sex, along with the opportunity to place his or her own ad. (Gay men and lesbians will have to look for romance elsewhere—Manning claims they didn't respond to his service in large enough numbers to make it viable for them or profitable for him.) Each ad is preceded by a code number, to which participants address their responses; they also pay Manning a small additional fee to forward each missive. Particularly eager date-seekers can prepay this fee so that their admirers won't have to.

Disguising myself as a nice woman, I wrote my ad and sent in my money. Soon a discreetly packaged but remarkable document made its way to my mailbox. Kind, meticulous, and professional, Manning spins an atmosphere of warmth aimed at reassuring his often jittery clients, so his newsletters contain many goodies along with the personals: notes and poems sent in by subscribers, tips about how to construct effective ads and letters (including a list of adjectives you might want to use to describe yourself), an essay suggesting nine sensible "Alternatives to Romantic Passion," even a few remarks about contemporary politics. Manning points out that "many women who place ads use what I would call a 'passive strategy'—i.e., 'I'll let men contact me. In our culture, it's expected that men will make the first move.' But . . . there are many terrific men who are in this network (they may eat too much garlic and chew with their mouths open but they're still terrific). I'm sure that lots of wonderful opportunities for contact are lost because both people, interested in each other's ad, decide to wait for the other to make the first move."

Most of the alleged garlic-eaters described themselves as professors, writers, bankers, lawyers, doctors, and computer programmers; I was particularly taken with (but didn't hear from) the research meteorologist, the broadcast talent, the faux painter, the yacht broker, and the cellu-

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His ad said he was a Ph.D. candidate in classics, as handsome as Nebuchadnezzar, into fine teas, Haitian drumming, Egyptian hieroglyphics, and the "out there."

lar-phone technician/future law student. Some ads were sweet: an anesthesiologist into ballroom dancing, scuba, poetry, and the blues was looking for a Renaissance woman; a gentle, green-eyed chemical engineer who loves his niece and nephews wanted to go for hikes with a nonsmoker. One or two were downright frightening: a sporadically employed Nietzschean Viking who believes in eugenics was seeking a lady of similar ethnic background to create splendid Viking children who would scare the neighbors into spiteful envy.

Soon after the newsletter reached me, I was flattered to receive my first poetry solicitation ever: "In your ad," wrote Manning, "you mention that you enjoy poems. If you'd have any inclination to write a poem (regarding dating or relationships), I'd be very happy to print it, and very grateful for the contribution." He added comfortingly, "I only mean this as a suggestion and hope you won't do this if you don't feel so inclined." But though I waited with patience, the only other response to my ad was a note from one Richard Wallace (not his real name), scrawled on a morsel of paper four by six inches large. Richard was an attorney, he said, "but not the 'usual' type." He expanded on this—but not helpfully: "I keep real especially especially [*sic*] because I just moved into a house. The house is nice, but I'm going to change it in concert with an architect I'm working with." On the whole, I found this note insufficiently coherent to merit a response. My mother, who looks forward to grandchildren, thought I was being too critical. "One woman's pathetic loser is another woman's tender lover," said Mom (not her real name).

Mom notwithstanding, I decided to take Manning's advice and write my own letters. Of the ten men whose ads I answered, I heard from seven. One wrote to tell me he'd started seeing someone, but would keep my letter on file and contact me should an opening occur. One called me on a Saturday night and left a voice-mail number, a home phone number, and a beeper number on my answering machine; without waiting for me to use them, he began calling the next morning at 8:15 and didn't stop until I picked up the phone. To my relief, however, he quit when I made it clear I wasn't interested. One called to say he was sure I wouldn't like him, and he'd quite understand if I never called back. One called to say he wasn't sure he'd like me, and he probably wouldn't call again. (So far, he hasn't.) One wrote a good-natured letter speculating about the origin of the universe, but a lifeless phone conversation left me with no desire to meet him. I made dates with the other two.

I don't know what most personal-ad dates are like—the only ad I ever answered before yielded no results. (In *The Village Voice*, a man who described himself as an award-winning stamp designer wrote that he was looking for a special collector to start a family album. "Philately will get you nowhere," I told him. He never responded.) An informal poll of ad-answering acquaintances turned up two happy marriages, a bitter breakup, a man who complained that women who place ads are fat and boring, and another who complained that women who answer them are boring and crazy. Strangely, no woman would admit to so much as glancing at the personals. Perhaps they need a pep talk from Mom.

Whatever the norm may be, signing up with Academic Companions was a bit like entering into a séance, with its cloud of invisible spirits—some shy, some boisterous—rapping for admittance and breaking off just as they were about to say something revealing. Disembodied voices of departed loved ones spoke to me through strangers' mouths. I became subject to chills, forebodings, and fits of trembling. My answering machine sprouted a crop of mysterious clicks and dial tones.

Adam Goldstein (not his real name) first manifested himself as a string of digits indicating that he lived in New Jersey. According to his ad, he was a thirty-four-year-old Ph.D. candidate in classics, as handsome as Nebuchadnezzar, into fine teas, Haitian drumming, Egyptian hieroglyphics, and the "out there."

"Doesn't he sound cool?" I said.

"No, he sounds unbelievably pretentious," said my best friend, Susannah (not her real name).

"What do you think 'handsome as Nebuchadnezzar' means?"

"It probably means he has a beard."

In my letter, I told Mr. Hieroglyphics that I was as beautiful as the Statue of Liberty, only smaller, and what did Nebuchadnezzar look like? Wasn't he the one with the writing on the wall and the diet of grass? He built the Hanging Gardens, right? How did they hang, anyway? I've always imagined an enormous swing set with Central Park or the grounds of Versailles dangling from it, but maybe they were vertical gardens, vines trailing down walls.

When he called, Adam had little to say about the Hanging Gardens. "You fairly have me there—I'm afraid it's not my period," he explained.

"And what did you mean by 'handsome as Nebuchadnezzar?'"

"Well . . . I have a beard."

He also had an accent, the precise consonants and transatlantic inflection that people sometimes acquire from studying in England, or wishing they had. I asked about it.

"Another mystery, but one which can perhaps best be explained by nervousness. No accent should be discernible. I grew up in New Jersey."

We arranged to meet at the

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Love among the Ruins

Adventures in Academic Dating

Metropolitan Museum of Art, by the mosaic head of Flora. "I'd like to see how well I'm coming along with my hieroglyphics," said Adam.

"Fine," I said. "I'll be the medium-size woman with brown hair and an unremarkable face. I'll be wearing a gold Mylar shawl."

"You will?" He sounded alarmed.

"Well, not if you'd prefer I didn't."

"No, I was just astonished that you own such an object."

I admitted I was sometimes astonished myself. "And how will I know you?"

"I'll be the nervous man with the beard."

"What color hair? How tall are you?"

"Brown. I have no idea. How tall are people usually?"

I thought that must mean short. "Could you wear something distinctive? A shirt of a particular color?"

A long pause. "Yes. Yes, I think I can wear a red shirt."

The nervous, bearded man hovering by the mosaic head of Flora the next Saturday wasn't especially short; he wasn't wearing a red shirt, either.

"I'm so sorry," I said. (It was snowing, and my subway train had gotten stuck on the bridge.)

"I'm so sorry," he echoed.

"Why are you sorry?"

"I'm not wearing my red shirt. It looked stupid and I panicked."

I told him I was very glad to meet him, red shirt or no red shirt. We moved into the next room, an exhibit of artifacts from the ancient Near Eastern city of Susa. I stood by a case of cylinder seals and little figurines and eyed him with peripheral vision. Slight, angular, with a melancholy face framed by rigidly waving hair, he looked as if he'd stepped down from a Gothic portal. Surprised to find myself suddenly shy, I tried to come up with a line of conversation. "They look like insects, don't they?" I said.

"What do?"

"The people on the seals."

"Ah, yes. They do have an antlike appearance."

I tried again. "Are those creatures supposed to be lions? Did they have lions in Susa?"

"You fairly have me there," said Adam.

It seemed to me it was his turn to think of something to say. After a minute, he did: "Although this is neither my period nor my geographical area, I can tell you something of that figurine at the right. Notice its horns?"

I duly noticed them.

"The bull was sacred to these people, so the addition of horns to the forehead of a statue indicates that it was meant to represent a divinity. Indeed, it was such representations, understood symbolically, much like the halo in medieval art, that led the authors of the Hebrew Scriptures to insert the passage describing Moses as divinely horned—a passage Michelangelo took literally when he made his famous statue of Moses, thus unconsciously duplicating ancient Near Eastern iconography in Renaissance Italy."

On the phone, I asked the classicist, Adam, how tall he was. "I have no idea," he replied. "How tall are people usually?"

I wasn't sure what to say. I said, "Hmm." We moved on to the next display case. Adam made some remarks about Sumerian migrations, gesturing at a map in which, inexplicably, land masses were colored blue and bodies of water beige. Self-conscious, I glanced around the room, where the other museumgoers seemed to be finding our conversation more interesting than the potsherds and rusty coins. This won't do, I thought. I suggested coffee in the cafeteria.

Adam cleared his throat. "I hope you don't mind," he said. "This morning, my friend, who was visiting family in the next town over from mine, called to ask if I could give him a lift back to the city. When I told him I was going to see this exhibit, he wanted to come too. He's in the next room, with the funerary objects. You don't mind if he joins us, do you?"

In fact, I minded very much. I felt exposed, on the spot. If I had thought there would be chaperones, I would have brought Susannah. "That makes me very uncomfortable," I said. "I think I'll leave when your friend shows up."(Later, when I told her about it, Susannah scolded me: "You don't have a leg to stand on. You're a reporter, for God's sake. The entire reading public is your chaperone." "Maybe," I said, "but the entire reading public wasn't there looking over Adam Goldstein in the Metropolitan Museum of Art.")

Adam's pained face went pale. "I didn't mean to offend you," he said. "I didn't bring him as a chaperone, really. He asked if he could come. I mean, he doesn't know this is a blind date; he thinks you're my friend. I thought you might like him. But you don't have to meet him. I know, I'll say you want to see the art of ancient Iran. Stay right here." And he began to scurry toward the door.

"Wait, wait," I called, feeling a pang of compunction. "That's okay, I'll meet your friend. Only, can we then go have coffee alone together?"

"Of course," said Adam, looking relieved.

Pulling my gold Mylar shawl closer around my shoulders, I followed Adam into the next room. There, among the people peering at fragments of tomb architecture, stood a famous Beat poet, Walt Whitman (not his real name). I was opening my mouth to say, "Hey, isn't that . . . " when Adam led me up to the Great Mensch and introduced us. This, I was astonished to see, was Adam's old pal.

Whitman shook my hand gravely and told me he was happy to meet me.

"Polly and I are off to examine the art of ancient Iran," explained Adam, who then whisked me back down the hallway to the Egyptian wing. "This has not been an easy day. The only thing that can calm me down now is hieroglyphics," he said.

We sat by the Temple of Dendur, with our backs to the reflecting pool, and gradually we both relaxed. Adam's

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English became perceptibly less stilted. We discussed our schooling, our favorite books, our ambitions. Adam had written a play in the classical mode: "It's easier to cast that way. If they're wearing masks and intoning the lines, you don't need real actors." In high school he had "committed" poetry; that's how he'd met Whitman, who had answered a fan letter with the friendly generosity for which he's well-known.

"How about those hieroglyphics?" I reminded Adam.

"Come on, I'll show you." He led me to some inscriptions. "Ancient Egyptian writing is a system of rebuses. Each letter is a picture of an object and represents a sound related to the word it depicts. See that character?"

"The thing that looks like a tepee?"

"Yes. It's really a loaf of bread. And see that one, the round object resting on the rectilinear base?"

"Yes?"

"That's a loaf of bread on an offering table. And see the one that looks like an unsuccessful candy cane?"

"Let me guess—another loaf of bread?"

"No, guess again."

"You fairly have me there," I said.

"It's a bolt of cloth, folded over at the top."

"And what do all these loaves and bolts mean?"

"Oh, something like, 'This temple was made possible by a generous donation from John Q. Pharaoh.' The object in this case over here is a false door to a tomb. Its inscription warns off grave robbers on pain of supernatural retribution."

"I see," I said. "An ancient Egyptian version of those security-alarm stickers people put in their windows."

The afternoon was wearing on, so Adam and I went to get our coats. We met Whitman getting his coat too. Eyeing me warily, Adam offered Whitman a lift downtown, which the poet accepted.

"Are you also in classics?" Whitman asked me politely. When I told him where I worked as an editor, he had much to say about the cynicism of journalism today. One article in particular troubled him—a record review from two decades ago, the author of which had failed to appreciate the musicians' courage and sincerity. "Oh, well," said Whitman at last, "I guess it's all water . . . all water . . . What sort of water is it?"

"Under the bridge?" I suggested.

"No, no, no," he sighed. "Over the dam."

Before I left Adam that day, I confessed that I had been hoping to write about our date and asked his permission to share our experience with interested readers.

"Very well. I can be a sport," he agreed, showing the kind of generous equanimity for which his mentor is known and stipulating only that I not mention either of their real names.

My second academic companion sounded less promising than Adam—at least on paper, at least to me. A twenty-seven-year-old software developer who enjoyed drawing, a cappella singing, theater, and cooking, he was looking for a committed relationship with an intelligent, creative, direct friend and lover.

"He sounds like a sweetie pie," said Susannah.

"He sounds like a computer programmer," I said.

Nevertheless, I began to come around to Susannah's opinion when his letter arrived. "I remember being delighted on first entering the Art Students League (where I draw) because it smelled, reassuringly, like primary school," he wrote. He was still new to New York, he went on; he'd been a grad student in another state and had been born and raised in Australia.

When I called him, he sounded embarrassed. In a charmingly accented voice, he told me that just after he'd written the letter, a woman who'd turned him down in the fall had changed her mind. "Howiver," he added, "I can uffer you frindshep."

O fateful day when I accepted his uffer! Roland Conybeare (this is his real name: like everything else about him, except the fact of his girlfriend, it was too wonderful to change) floated like a Botticelli or a Burne-Jones into the TriBeCa diner where we'd agreed to meet. Twining curls fell carelessly down his back; I thought of the Hanging Gardens of Babylon. He carried his tall, slim frame with the grace of a desert marsupial. But as I quickly discovered, his beauty was more than matched by his modest kindness and the eager agility of his intellect. Every topic we discussed—choral societies, our parents' careers, shared memory access in parallel processing systems—seemed strangely touched with sympathy and glamour, and his huge, pale eyes beamed intelligent inquiry wherever they lit.

Every topic Roland and I discussed—choral societies, our parents' careers, shared memory access in parallel processing systems—seemed strangely touched with sympathy and glamour.

The hours sped by like gazelles. The busboy piled the chairs upside down on the tables. The waitress hinted that the staff was eager to go home. But I still had one vital question:

"What are your brother and sister called?"

"Quentin and Anthea Cymbeline."

Quentin Conybeare! Anthea Cymbeline Conybeare! Roland, Roland, Roland Conybeare! "May I—do you think I could—mention your real names in my article?"

The paragon dipped his adorable head and blushed. "I'd be flattered," he said.

When I got home, I called Susannah.

"Well? Do you want Roland Conybeare's friendship?"

"Oh, Suzy," I sighed, "I want his babies."

Enough. My heart, hush your obstinate pounding. Maybe his enviable Imogen (not her real name) will get that tenure-track job in Anchorage. Maybe, having rejected him once, she'll change her mind again. Meanwhile, my advice to lonely intellectuals is: courage. A world that contains a single Roland Conybeare is a world of miracles. And who knows? Perhaps another miracle is in the mail.

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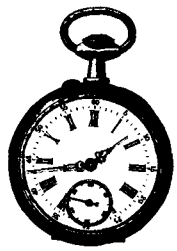
FEATURE

Git 'em up, Move 'em out

BY ELIZABETH HUNT

THE NEW SCHEMES TO PUSH GRAD STUDENTS OUT FASTER



For a hundred or so advanced graduate students at Yale, September 1991 seemed like a bad dream. Returning to campus to begin their seventh, eighth, or ninth years, they found they had suddenly and summarily been dropped from the university's rolls for taking too long to complete their Ph.D's. Under a rule that had gone into effect the previous spring limiting completion time to six years, the students were prohibited not only from registering but also from using university facilities, including the library and computers. "It was as if they'd been expelled," says Eve Weinbaum, a doctoral candidate in Yale's political science department and a grad student activist.

The lockout gave even beginning graduate students like Weinbaum the heebie-jeebies and galvanized Yale's newly founded grad student union. "There were protests all that fall," says Weinbaum, "and a thousand graduate students came to a union meeting we had in November. It was the most egregious thing that had happened to us, the number-one factor mobilizing people to join the union." After students staged a one-day strike in January 1992, the graduate school dean agreed to meet with union representatives for the first time and to allow the doctoral candidates who'd been dropped to register for the spring semester. A month later, a three-day walkout won what its language-conscious organizers called a "grandparent clause," an exemption for students already at Yale when the completion rule was enacted. Early this year, under a new graduate dean, Yale finally decided to eliminate the six-year rule altogether.

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There's a new anxiety in the air about how long it takes American students to earn Ph.D.'s, and it has led to the successful implementation of a spate of reforms designed to speed passage through grad school. The most unusual thing about the Yale case, in fact, was not the get-tough rule itself but the fact that graduate students eventually got it overturned. At some campuses across the country, deans and department chairs are dusting off old restrictions on registration and funding for doctoral candidates who don't finish by a designated time, while at others, administrators are putting in place new rules aimed at getting students done or off the books in six or fewer years. Meanwhile, granting agencies, most notably the Andrew W. Mellon Foundation, are throwing their weight and money behind aid schemes designed to get doctoral candidates to finish in what is delicately described as "a reasonable period of time."

It's easy to see the appeal of this bandwagon. Completion times are long—typically a Ph.D. wannabe will need about a decade to move from undergraduate to doctoral status. And they're getting longer: up since 1970 by anywhere from 10 to 30 percent, depending on who's doing the calculating. The physical and natural sciences have the shortest median completion times (about seven and nine years, respectively), followed by the social sciences (at just about ten years), according to 1992 figures from the National Research Council. Completion times are longest in the humanities, where the median is just over twelve years. To many people, numbers like these suggest a kind of chronic inefficiency built into the scholar-producing system.

Besides, we've all known unhappy graduate students who can't bear to cross the finish line and can't bear not to. Their Eeyoreish misery is positively palpable as they watch their dissertations expand like the Blob, each new claim demanding another citation, another reckoning with some newfangled theory or footnote-laden monograph.

And from outside the academy? Jeez, the image of the eighth- or ninth-year grad student couldn't be more unsavory. You picture either some four-eyed Peter Pan refusing to grow up or, worse, an unkempt misanthrope moldering away in a gloomy carrel, the kind who might one day go postal and shoot his adviser.

What's harder to argue in public is that there are some very good reasons for taking seven or eight years or even longer to finish a Ph.D. Or that some of the assumptions behind the latest calls for shorter completion times are flawed and misleading.

Numbers are just numbers until someone decides they augur a crisis. And, in fact, much of the current uproar over completion times and their relationship to graduate education is the work of one man: William G. Bowen, the former president of Princeton University, the current president of the Mellon Foundation, and the unofficial completion-time czar of graduate education. Bowen's 1989 book, *Prospects for Faculty in the Arts and Sciences* (coauthored with Julie Ann Sosa, a Princeton undergraduate when the study was conceived), offered two disarmingly simple—and debatable—predictions: First, that due to mass retirements, the academic job market will loosen dramatically near the turn of the century, making available unprecedented numbers of university posts; and second, that if the present rate of Ph.D. production continues, there won't be enough credentialed scholars to fill them.

Confronted with Bowen and Sosa's projections, deans and graduate chairs often invoke the "pipeline" image of Ph.D. production. In this scenario, dilatory Ph.D. students are made to assume a role not unlike hair in the sink. Their agglomerated presence clogs up the works, preventing an adequate flow of scholarly talent into the faculty-hiring pool. Many administrators apparently found this argument, along with Bowen and Sosa's bullish predictions of a wide-open job market, persuasive. At any rate, they have begun acting on them by instituting new rules to move grad students out and into the market as quickly as possible.

Bowen followed his faculty-supply study with a 1992 sequel, *In Pursuit of the PhD* (this time his coauthor was longtime Princeton and Mellon Foundation colleague Neil L. Rudenstine, now the president of Harvard; Sosa provided technical help from her outpost in medical school). Laced with some 150 eye-straining charts and graphs, *In Pursuit of the PhD* appears at first glance to be a completion-time bible, comparing this measure over time as well as between and across the disciplines of the social sciences and humanities and providing data on what would appear to be every relevant correlate: age, ethnicity, and gender of students; quality and size of programs; patterns of financial aid; curriculum.

Despite the breadth of the study, however, Bowen and Rudenstine limit their conclusions to recommending more structure in graduate programs: Requirements should be streamlined and clarified, they contend; departments ought to gear funding incentives to the prompt completion of these requirements; faculty advisers should set or enforce deadlines determined by the department, hold regular meetings, and allow their work with advisees to be monitored.

But Bowen's efforts to reduce completion times have not been limited to the publication of these studies. As head of the Mellon Foundation, he has launched a new grant program aimed at reducing Ph.D. completion times in selected humanities and social science programs at ten prestigious universities. The "time-to-degree" grants, as they are widely known, provide money to participating departments at Berkeley, Chicago, Columbia, Cornell, Harvard, Michigan, Penn, Princeton, Stanford, and Yale, all schools that have instituted reforms like those suggested by Bowen and Rudenstine aimed at getting grad students to pass certain milestones—submitting dissertation proposals, outlines, and chapters, for example—at prescribed times.

"The Mellon Foundation program allows these departments to say, 'If you complete your exams by a certain date, then there will be funding for the summer,'" explains Mellon Foundation Executive Vice President Harriet Zuckerman. "At every step, the conferring of a grant corresponds to completing requirements on time."

The specific times by which a student must fulfill requirements is left up to the departments, though Zuckerman says that the program's dissertation fellowships "can't go to people past the sixth year, except in the most unusual circumstances."

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Git 'em up, Move 'em out

And Mellon-inspired reforms, including stepped-up monitoring of progress and allocation of funding and other incentives in straightforward carrot-and-stick fashion, have caught on at other universities as well. At the University of Michigan, for example, the Mellon Foundation gave time-to-degree grants to only a handful of departments. Many of the arts and sciences departments that didn't get the grants have now decided to carry out similar reforms on their own: "We threw in our own money to set up the other programs," says Assistant Dean Homer Rose.

Though the new rules aren't always popular with grad students, organized protests over completion times, let alone high-profile ones such as Yale's, are relatively rare. (Quieter disputes do occur: At Stanford, for example, grad students in the English department are now lobbying to change the university's bulletin, which describes the Ph.D. program as requiring four years to complete; they say it's misleading, since fewer than 10 percent of the English Ph.D.'s actually finish in four years or less.) The advanced graduate students most likely to be affected by newly imposed restrictions are dispersed, working at archives, in the field, or at jobs outside the university. Besides, "they're embarrassed," says Eve Weinbaum, the Yale grad student activist. "It's hard to explain to the public why it takes seven years to get one degree."

But some faculty and administrators aren't as shy about criticizing the new git 'em up, move 'em out spirit. Above all, they say, the depressed academic job market of the past few years has called into doubt Bowen's predictions of an impending job bonanza. And they question completion-time reforms that take those predictions as a given.

"Bowen's earlier work did not take into account the economic downturn or the extent of the reductions in state systems," says David Redman, associate dean for academic affairs at Princeton's graduate school. "He still believes that there will be lots of new jobs, but it's hard to see that at the institutional and departmental levels, especially when we've been getting so much grim news from the front about job placement." A recent Modern Languages Association survey of positions available in English and foreign-language departments seems to bear Redman out: The number of job vacancies in those fields has declined every year since 1989 at rates varying between 9 and 18 percent. It now seems apparent that while Bowen may have been right in predicting a bumper crop of faculty retirements in the Nineties, he failed to consider the decisions many universities have made not to fill some of their vacant posts at all, relying instead on adjunct or graduate student labor.

We've all known grad students who can't bear to cross the finish line and can't bear not to—their Eeyoreish misery is positively palpable as they watch their dissertations expand like the Blob.

No one knows exactly what role the job market plays in slowing or accelerating Ph.D. production, but as Bowen's critics point out, it doesn't make much sense for graduate students to hurry up and finish just so they can spend a year or more unemployed. David Goodstein, vice provost at the California Institute of Technology, believes that long completion times "are a natural outcome of the fact that there isn't any place for these people to go." Furthermore, says Goodstein, any improvement in the market will be more than offset by increasing graduate school enrollments and by what he describes as a "twenty-year overproduction of Ph.D.'s."

"They're out there," he adds. "Driving cabs, working in nonacademic and semiacademic jobs, and waiting for spots to open up in universities."

But Bowenite reformers argue that to put too much stress on the job market is to miss the point. Students who take eight or nine years to finish a Ph.D. are either floundering or loitering, they say, and, either way, have fallen victim to a kind of arrested development. Some advocates of shorter completion times, including Bowen and Rudenstine, occasionally resort to soft therapeutic language to evoke what they see as the acute and inevitable unhappiness of the long-term student. According to this diagnosis, the A.B.D. years have become increasingly painful—long, dark nights of the soul in which lonely graduate students are left like Jacob to wrestle down their dissertations. Humanities and social sciences grad students, who work in the library rather than in the more structured and collegial environment of the laboratory, are particularly vulnerable to what Bowen and Rudenstine characterize as "prolonged periods of discouragement," to "unproductive lines of thinking" pursued for "considerable periods of time," and to the dreaded "drift," a term that threatens to replace "pipeline" as the completion-time buzzword.

This line of thinking enjoys the support of the politically correct crowd, including many graduate students, since it avoids any taint of "blaming the victim": The real culprits are said to be self-absorbed faculty who hide out in their offices, fail to provide adequate intellectual guidance and support to their confused advisees, and make graduate student life more difficult by cooking up all manner of avant garde theories and methodologies. As Bowen and Rudenstine put it, "In some fields, the complexity and variety of recent theoretical approaches add new and occasionally insurmountable difficulties to an already complex task."

The "inclusion of more literature from nontraditional sources" in literature programs, for example, and the "rise in the non-Western, international, and comparative dimensions" of the humanities, have the potential to slow students down or, to use the authors' metaphor, to make for rough waters in

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grad school. "[A] student who wishes to chart a course through the curriculum just described requires a good deal more guidance . . . than the student who enters a more traditional curriculum organized on a historical basis."

Well, maybe. But aren't some students stimulated by intellectual ferment, *pleased* to be able to choose from among a variety of theories and approaches? And aren't some people drawn to archival research because they *like* solitary work? A few of the new completion-time reformers might answer yes to those questions—but they fret all the same. In their view, laggardly grad students are having a suspiciously good time, wallowing in unnecessarily big thoughts and reveling in their marginality. "Despite all the myths about the misery of A.B.D. status, some graduate students seem to enjoy the way of life," wrote former Princeton graduate dean Theodore Ziolkowski in a 1990 *American Scholar* essay. "The *ewiger Student* seems to have emigrated to this country from Germany along with the Ph.D."

Real-life graduate students don't always recognize themselves in these caricatures. And, as much as some of them might appreciate more deadlines, more structure, or more attention from their advisers, they aren't always convinced that these would produce better scholars or more interesting dissertations.

Crystal Bartolovich, a graduate student at Emory University who just earned her Ph.D. in English after ten years of graduate study, says she doesn't regret the time she took. In fact, Bartolovich, who will become an assistant professor at Carnegie-Mellon this fall, believes she won the position in part because of her advanced standing as a graduate student.

"I got four interviews at the MLA, three callbacks, and a job," she says. "And this was after two years of unsuccessful job searches. Why was this year different? I had a better vitae. I've had more publications and conference presentations, I've had more professional service, I've had more good teaching experience. In a tight job market, the few jobs there are will go to people who have proven, or started to prove, what they will be like as colleagues."

Bartolovich does see a drawback to the ten-year plan—but not the one that Bowen and company tend to stress. The real problem with long completion times, she argues, is that they "have created a vast supply of exploitable people," graduate students, who, like her, take low-paying adjunct teaching jobs to support themselves during their final years of dissertation writing.

Lowell Gallagher, now an assistant professor of English at UCLA, says the nine years he spent working on his Ph.D. at Stanford University (he taught full-time during the last three years of doctoral study) yielded a dissertation that was accepted without substantial revision by a major university press. "I was able to do a lot of revising during graduate school," says Gallagher, whose book, *Medusa's Gaze: Casuistry and Conscience in the Renaissance*, was published in 1991 by Stanford University Press. "I didn't have to rush the writing, and I was able to read more widely to get a sense of the context of the project I was doing. I think that helped get the book placed." Having a book published right away eased his first few

After All, Tomorrow Is Another Day

Graduate students who want to speed the magic day of freedom but are locked in struggle with the bugbear of the solitary worker—procrastination—may find help at hand. Over the past decade, most universities have begun to offer support groups for the efficiency-impaired. According to Alan Berkowitz, former chair of the mental-health section of the American College Health Association, helping procrastinators is now considered an essential student service: "Otherwise, the student lingers on, getting bad grades, continuing to fail."

Workshops generally start by exploring the roots of the affliction, which can range from fear of failure to resentment of authority to being in the wrong field. Most procrastinators, says therapist Sam Edwards, who coordinates Stanford's Anxiety and Stress Management Clinic, share a low tolerance for stress: "They feel much more comfortable with guilt or self-disappointment than with the anxiety of starting to work." Or, as Stanford graduate student Mike Caldwell notes: "Parts of my dissertation are very fun and interesting, whereas cleaning the toilet is never interesting. And, yet, given the choice. . . . "

William Sommer, a psychiatrist who leads anti-procrastination workshops at Columbia University, takes the appealingly contrarian view that foot-dragging can actually be a fairly efficient work strategy, generating preparatory anxiety that eventually fuels an Olympian, last-minute dash to the finish. But he notes that the technique's advantages tend not to outweigh its toll on procrastinators' mental health, not to mention that of their friends and loved ones.

Edwards has his clients pay attention to their pet tactics of delay: Are they toilet cleaners? Library switchers? Snackers? Takers of long showers? "Once you analyze what the dynamics are," he says, "you can come up with other neutralizers for stress—which almost always involve actually doing the work."

Setting up an external structure of accountability often helps. Edwards's workshoppers are responsible to each other for meeting end-of-quarter goals. Sommer has students arrange regular meetings with their advisers, who will enforce short-term deadlines.

In the end, though, procrastination often proves stubbornly resistant to treatment. The most improvement Edwards says he hopes for in a given client is a 20 percent increase in productivity—say, four or five incompletes down to three. And recidivism rates are high. Sighs recovering procrastinator Caldwell: "It's like being an alcoholic. You're never cured; you're just on the wagon for a while."

—Julie Phillips

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Git 'em up, Move 'em out

years on the job, says Gallagher. "I didn't have that horrible experience of working full-time, preparing new courses, and watching the clock go tick, tick, tick while I tried to find time to tear apart my dissertation."

Gallagher's graduate school colleague Toni Bowers, now an assistant professor at the University of Pennsylvania, tells the contrapositive version of his story. "I was in the particular position of having a sick child, which meant that I had to get done," says Bowers, who finished her dissertation in 1991 after five years of study. "I could easily have spent another year on my dissertation, and I think I would find things much easier now." Bowers calls Gallagher's situation "an ideal scenario—to have the support of graduate school as you go through what is essentially the first responsibility of your new job, revising your thesis."

In the current atmosphere, though, it may be irresponsible to tell students they can take their time getting their doctorates and not be somehow penalized for it. "I think it's a disservice to graduate students to make stories like these sound as though they're typical," says Seth Lerer, director of graduate studies at Stanford University's English department. "Most people will not be able to take the kind of time you need to do that. My sense is that for most students the dissertation is simply the ticket to the degree."

Besides, says Lerer, taking a long time to complete the degree may make a graduate student look bad at a job interview. "I've been on hiring committees where we've said, 'What was that person doing for eight years?' " says Lerer. And even producing a highly polished dissertation, he says, can backfire if it works to "up the ante, to raise expectations about what you must accomplish before tenure. What I tell my students is, finish the dissertation, and then write your book. I think staying on track and getting things done is really important. Believe me, this advice isn't always popular."

Will reform efforts, including the Mellon time-to-degree grants program, actually work? If history is any indication, the answer may well be no. In the late 1960s, the Ford Foundation sponsored a program of grant giving to ten prestigious universi-

Completion Times of the Stars

(The completion times for the following cluster of academic luminaries are "elapsed times to degree," or the number of years between matriculation to a graduate program and awarding of the Ph.D.)

NAME	AGE	PH.D. FIELD	PH.D. INST.	THESIS	TIME TO DEGREE (YRS)
Houston Baker	50	English Literature	UCLA	*The Idea in Aestheticism, 1866-1899*	3
Jill Ker Conway	58	History	Harvard	*The First Generation of American Women Graduates*	9
Natalie Zemon Davis	64	History	U. of Michigan, Ann Arbor	*Protestantism and the Printing Workers of Lyons*	10
Stanley Fish	55	English Literature	Yale	*The Poetry of Awareness: A Reassessment of Skelton*	3
Clifford Geertz	66	Anthropology	Harvard	*Religion in Modjokuto*	6
Sheldon Hackney	59	History	Yale	*From Populism to Progressivism in Alabama*	5
Donna Haraway	48	Biology	Yale	*The Search for Organizing Relations*	5
Barbara Kirshenblatt-Gimblett	50	Folklore	Indiana University	*Traditional Storytelling in the Toronto Jewish Community*	5
Dominick LaCapra	53	History	Harvard	*Emile Durkheim and the Sociology of Consensus*	3
Richard Rorty	61	Philosophy	Yale	*The Concept of Potentiality*	3
Elaine Showalter	52	English Literature	UC Davis	*The Double Standard: Criticism of Women Writers*	7
Michael Walzer	58	Political Science	Harvard	*The Revolution of the Saints*	5
William Julius Wilson	57	Sociology	Washington State	*Preference Evaluation and Norms: An Empirical Exploration of Measurement*	5

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ties that was remarkably similar to the current Mellon initiative—it targeted nine of the same schools and was designed expressly to promote shorter completion times. Back then, the graduate deans of these schools issued a joint statement that would not sound at all unfamiliar today: "The major current weakness in doctoral education is its profligate wastage of the nation's finest talent. This is particularly evident in the humanities and social sciences. . . . Those who succeed take a disproportionately long time to do so." Just before the collapse of the academic job market in the early 1970s, the deans expressed their concern that poky completion times would result in an "inadequate inflow of new young scholars into teaching and research."

Each school supported by the Ford grants submitted a proposal to devise "a clearly defined Ph.D. program of four or five years," by increasing supervision of graduate students and by providing extra funds for the period surrounding comprehensive examinations and dissertation writing.

But the Ford Foundation's short-lived program failed in its goal of reducing the average length of doctoral study; in fact, it coincided with the start of the great, steady rise in completion times that began in 1970 and continues today. Lerer recalls that when he attended graduate school at the University of Chicago—one of the Ford-funded schools—in the late 1970s, "there was an entire intramural football team in the English department, made up of guys past their tenth year in the program."

Bowen and Rudenstine claim that the reforms they propose, mainly greater department-level oversight of students, differ significantly from the Ford-funded plan. But in their emphasis on factors intrinsic to graduate education, such as program design and funding, the two programs are actually a lot alike. Moreover, neither program emphasized the role that doctoral theses themselves play in completion times; the projects that make up the bulk of students' time in graduate school get just 4 pages out of 442 in Bowen and Rudenstine's study, for example. In neither the Ford nor the Mellon program was this omission a simple oversight: Rethinking the nature of dissertations was and still is politically unwise because it challenges the authority of the faculty who direct these projects, and faculty support is crucial to any effort to shorten completion times.

Finally, many of the new initiatives fail to take into account demographic changes in the graduate student body. Grad students today are more likely to be female than those of twenty or thirty years ago; and women tend to take longer to finish their doctorates than do men, for reasons—such as the biological clock or the double burden of work and family—that aren't likely to change anytime soon. Today's doctoral candidates are also more likely to be older and to have taken time off between college and graduate school than did previous cohorts. And that means they may approach their research differently.

What's harder to argue in public is that there are some very good reasons for taking seven or eight years or even longer to finish a Ph.D.

"They want to do original work," says Joy Ward, past executive coordinator of the National Association of Graduate and Professional Students. "They are less likely to want to take on a piece of their adviser's research. And they have no patience with hoop jumping or make-work."

Most of the alarmist studies on completion times measure them in terms of "total time to degree," the number of years between the receipt of the bachelor's degree and the receipt of the Ph.D.—as opposed to "elapsed time to degree," the number of years between matriculation to a graduate program and the awarding of the Ph.D., or "registered time to degree," the span of time a student is actually enrolled while pursuing a doctorate. All three measures have increased since 1970, and, as far as anyone knows, they've maintained basically the same relationship to one another—that is, lengthening total time to degree is not just a function of more students taking time off after they finish their undergraduate work. Studies that measure completion times across institutions and disciplines—such as Bowen and Rudenstine's and the National Research Council's—use total time to degree, the statistic that is easiest to collect and, many argue, most accurately reflects the time it takes to produce a scholar.

While the social costs of long completion times (the alleged clogging of the employment pipeline, for example) may be the same whichever measure is used, the psychological costs to individual grad students are clearly not. If you take eight years to get your doctorate because you didn't go to grad school for a couple of years after college, or because you taught a lot, worked outside the university, or had a family while pursuing your degree, your experience is going to be altogether different from that of a colleague who took the same amount of time concentrating almost exclusively on her dissertation.

"Graduate school overlaps with the decade in which, in our culture, people reach many social milestones. They may be getting married, having children, dealing with aging parents," says Bartolovich. "And most graduate students today don't have spouses that free up a lot of time for them. [Today] you see a lot fewer graduate students thanking their wives for typing their dissertations."

Anyway, says Goodstein, "it's just hard to get graduate students to finish at any time but that set by their own internal clocks."

Whether or not completion-time reforms work, a broader question remains: What do these numbers mean? Do they have some special relationship, apart from their easy measurability, with the state of graduate education in this country, whose graduate programs are second to none? Research on completion times often has a circular quality: Long completion times are associated

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RESEARCH FILE

DOCUMENTS IN SEARCH OF SCHOLARS

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HAVERFORD COLLEGE
HAVERFORD, PA.

There is probably no other sport as baffling to Americans as cricket, with its arcane rules, white flannels, and bats resembling instruments of corporal punishment for unruly Etonians. Strangest of all perhaps is its utter civility. This is a game in which shouting matches with umpires are decidedly "not cricket"; a game known to stretch out for three or four days at a time; a game that breaks for tea and lunch. And they call this a sport?

Rites in white flannel: Haverford cricket match, 1965

To the devout, cricket is, in fact, much more than a sport: It's a cultural institution, a way of life, and a window on the more subtle workings of British colonialism. As C. L. R. James, the great West Indian historian and cricket enthusiast, once paraphrased Kipling, "What do they know of cricket who only cricket know?"

Haverford College's 2,500-volume C. Christopher Morris Cricket Library is a tribute to what you can know when you know cricket. Created in 1964 following the one-hundredth anniversary celebration of the first Haverford-Penn cricket match, the collection is said to be second in scope only to the Marleybone Cricket Club Memorial Gallery at Lord's Cricket Ground in London. Most of the photographs, books, trophies, team blazers, and other memorabilia that fill the walnut bookcases and the display cases in the fieldstone room off the main library were donated by Morris, captain of the college's 1904 team, and other die-hard fans and players.

Standing amid hundreds of books and bound volumes of cricket magazines and journals dating back to the early 1800s, with the striped blazers of the Shanghai Cricket Club and Britain's Incogniti Club on display behind him, eighty-nine-year-old Haverford alumnus and cricket fanatic Murray C. Haines pulls one of several bats off the wall, then agilely demonstrates the proper swing. Haines, who is the library's secretary, is equally adept at showing off its treasures: the book of *Vanity Fair* prints from the 1870s that features great Victorian cricketers like the country doctor turned Babe Ruth of cricket W. G. Grace and the Indian prince Kumar Shri Ranjitsinhji; and the little green volume entitled *The English Cricketers' Trip to Canada and the United States in 1859,* a diary, complete with scores and illustrations, of the first voyage an English cricket team took outside England.

The library also contains books by the best-known cricket writers, including Trinidad's James and England's Neville Cardus. Both writers paid eloquent tribute to the bowling and batting of their favorite players while stressing the game's etiquette, sportsmanship, and chesslike strategy. (James wrote that he'd "cut off a finger sooner than do anything contrary to the ethics of the game.") But James's 1963 book *Beyond a Boundary* is about much more than cricket. A memoir cum cultural history, it chronicles how the people of the West Indies, playing entirely by the rules of the British game, managed to transform cricket into a "means of national expression." In the 1920s and 1930s, for example, the triumphs of the West Indian cricketer Learie Constantine helped stoke emerging anticolonialist sentiment—more evidence of what he calls "the grandeur of a game which, in lands far from that which gave it birth, could encompass so much of social reality and still remain a game."

Although cricket never encompassed quite as much social reality in the United States as it did in England and virtually all her colonies, the Morris collection offers ample evidence of American interest in the game. Cricket came to Haverford (where it is still played) in 1834 by way of an English gardener named William Carvill and

Dapper dudes: the Young American Cricket Team, Philadelphia, 1864

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was played by both immigrant textile workers and Main Line patricians until the 1920s, when cricket grounds were increasingly converted to tennis courts. In addition to books and photographs of local heroes

W. G. Grace and George S. Patterson

and clubs, the library contains memorabilia from teams throughout this country, including Hollywood's: Errol Flynn, Boris Karloff, David Niven, and C. Aubrey Smith all played for the Hollywood Cricket Club. One of the team's jaunty green blazers is on display, as is Smith's scrapbook of their 1936 tour.

Only to the uninitiated does this monument to a refined and (in America, at least) rather marginal sport seem obsessive. To a cricket fan like the playwright Harold Pinter, it would seem entirely in order. Pinter once explained his passion this way: "I tend to believe that cricket is the greatest thing that God ever created on earth. Certainly greater than sex, although sex isn't too bad either. But everyone knows which comes first when it's a question of cricket or sex—all discerning people recognize that." *—Maggie Jones*

1993 GUGGENHEIM FELLOWSHIP WINNERS

The 1993 John Simon Guggenheim Fellowship Awards, averaging $26,900 each, went to 146 artists, scholars and scientists. Here are the artists and scholars who won, and the titles of their works in progress.

Frederick Cooper, Professor of **AFRICAN HISTORY,** University of Michigan, *Decolonization, social science, and the idea of development* ... **Gayle Pemberton**, Associate Director, **AFRO-AMERICAN STUDIES,** Princeton University, *Black women in American cinema* ... **Debbora Battaglia**, Associate Professor of **ANTHROPOLOGY**, Mount Holyoke College; Visiting Professor of Anthropology, Stanford University, *The irony and the romance of the urban Trobriand identity* ... **Anatoly M. Khazanov**, Professor of **ANTHROPOLOGY**, University of Wisconsin, Madison, *The major world religions in the Eurasian steppes* ... **Kirin Narayan**, Assistant Professor of **ANTHROPOLOGY** and South Asian Studies, University of Wisconsin, Madison, *Women's songs and cultural change in Kangra* ... **Greg Urban**, Professor of **ANTHROPOLOGY**, University of Texas at Austin, *The discursive foundations of social life in an indigenous Brazilian society* ... **Ann Laura Stoler**, Associate Professor of **ANTHROPOLOGY AND HISTORY**, University of Michigan, *The racial politics of Bourgeois civility in colonial southeast Asia* ... **Thomas DaCosta Kaufmann**, Professor of **ART AND ARCHAEOLOGY**, Princeton University, *The eighteenth-century German origins of art history and aesthetics* ... **Janet Wolff**, Professor of **ART HISTORY** and Comparative Arts, University of Rochester, *Modernism, modernity, and gender in the visual arts* ... **Polly Elizabeth Apfelbaum, ARTIST,** New York City, *Sculpture* ... **Willie Birch, ARTIST,** Brooklyn, New York, *Sculpture* ... **Phyllis Bramson, ARTIST,** Chicago; Associate Professor of Studio Arts, University of Illinois at Chicago, *Painting* ... **Mary Carlson, ARTIST,** New York City, *Sculpture* ... **Karen Finely**, Multi-media **ARTIST,** Nyack, New York, *Multi-media art* ... **Joel Fisher, ARTIST,** North Troy, Vermont, *Sculpture* ... **Elliott Green, ARTIST,** New York City, *Painting* ... **John Lees, ARTIST,** Leeds, New York; Instructor in Painting and Drawing, School of Visual Arts, *Painting and drawing* ... **Thomas Nozkowski, ARTIST,** New York City, *Painting* ... **Mia Westerlund Roosen, ARTIST,** New York City, *Sculpture* ... **Peter Saul, ARTIST,** Austin, Texas; Professor of Art, University of Texas at Austin, *Painting* ... **Ritsuko Taho, ARTIST,** Cambridge, Massachusetts; Assistant Professor of Visual Arts and Cecil and Ida Green Career Development Professor, M. I. T., *Sculpture* ... **Debórah Dwork,** Associate Clinical Professor, **CHILD STUDY** Center, Yale University, *A history of Jewish refugee children* ... **Tere O'Connor, CHOREOGRAPHER,** Brooklyn, New York; Instructor in Dance, Tisch School of the Arts, N. Y. U., *Choreography* ... **Gloria Ferrari Pinney**, Doreen Canady Spitzer Professor of **CLASSICAL STUDIES,** Bryn Mawr College, *The representation of the past in Greek vase-painting* ... **David Cohen**, Professor of Rhetoric and **CLASSICS,** University of California, Berkeley, *Crime, law and social control in classical Athens* ... **Marilyn A. Katz**, Professor of **CLASSICS,** Wesleyan University, *Women and ideology in ancient Greece* ... **Alexander Gelley**, Professor of **COMPARATIVE LITERATURE,** University of California, Irvine, *Walter Benjamin's position as critic* ... **Clayton Koelb**, Guy B. Johnson Professor of German and **COMPARATIVE LITERATURE,** University of North Carolina at Chapel Hill, *The rhetoric of historical novels* ... **Nathan Currier, COMPOSER,** New York City; Member of the Faculty, The Julliard School, *Music Composition* ... **Robert Dick, COMPOSER,** Zürich, Switzerland, *Music composition* ... **David Felder, COMPOSER**-in-Residence, Buffalo Philharmonic Orchestra; Associate Professor of Music, and Birge-Cary Chair, SUNY at Buffalo, *Music Composition* ... **Armand Qualliotine, COMPOSER,** Somerville, Massachusetts; Instructor in Music, Boston University; Instructor in Music, Brandeis University, *Music composition* ... **David Soley, COMPOSER,** San Francisco, *Music composition* ... Economics, **Gene M. Grossman**, Jacob Viner Professor of International **ECONOMICS,** Princeton University, *The political economy of international trade relations* ... **Derek Attridge**, Professor of **ENGLISH,** Rutgers University, *Literary form and the question of ethics* ... **Michael André Bernstein**, Professor of **ENGLISH** and Comparative Literature, University of California, Berkeley, *Temporality and the ethics of narrative* ... **Terry P. Caesar**, Professor of **ENGLISH,** Clarion University, *Essays on the politics of academic life* ... **Annette Wheeler Cafarelli**, Associate Professor of **ENGLISH** and Comparative Literature, Columbia University, *Women and the formation of Romanticism* ... **Ann Douglas**, Professor of **ENGLISH** and Comparative Literature, Columbia University, *American modernization and New York City between the world wars* ... **Allen J. Frantzen**, Professor of **ENGLISH,** Loyola University of Chicago, *The Anglo-Saxon penitentials as a cultural database* ... **Seth Lerer**, Professor of **ENGLISH,** Stanford University, *The culture of spectatorship in late medieval England* ... **Jane Marcus**, Distinguished Professor of **ENGLISH** and Coordinator of Women's Studies, Graduate Center and City College, C U N Y, *Books, bodies, and the culture of world war I* ... **Lucy McDiarmid**, Professor of **ENGLISH,** Villanova University; Associate Director, Yeats International Summer School, Sligo, Ireland, *The Irish art of controversy* ... **Ross Posnock**, Professor of **ENGLISH,** University of Washington, *Black intellectuals and the politics of pragmatism* ... **Bruce Redford**, Professor of **ENGLISH,** University of Chicago, *Venice and the Grand Tour, 1670-1790* ... **William Chapman Sharpe**, Associate Professor of

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Mills**, Associate Professor of **FOLKLORE** and Folklife, University of Pennsylvania, *The life of an Afghan woman verbal artist* ... **William L. Graf**, Professor of **GEOGRAPHY,** Arizona State University, *The environmental and cultural history of American rivers* ... **Lizabeth Cohen**, Associate Professor of **HISTORY,** New York University, *The politics of consumption in postwar America* ... **Samuel Kline Cohn, Jr.**, Professor of **HISTORY,** Brandeis University, *The Florentine Alps after the Black Death* ... **Gary S. De Krey**, Associate Professor of **HISTORY,** St. Olaf College, *Conscience and conflict in London, 1645-1695* ... **Arthur Field**, Associate Professor of **HISTORY,** Indiana University at Bloomington, *The first intellectuals of Medicean Florence* ... **Paul Gootenberg**, Assistant Professor of **HISTORY,** S U N Y Stony Brook, *The origins and nature of free-trade regimes in post-independence Latin America* ... **Sarah Hanely**, Professor of **HISTORY,** University of Iowa, *State building and family formation in early modern France* ... **Christine Leigh Heyrman**, Associate Professor of **HISTORY,** University of Delaware, *Spiritual lives in the Southern backcountry, 1770-1820* ... **Zachary Lockman**, Associate Professor of **HISTORY,** Harvard University, *Popular culture and social change in Cairo, 1882-1919* ... **Mary Beth Norton**, Mary Donlon Alger Professor of American **HISTORY,** Cornell University, *Gendered power and the forming of American society in the 17th century* ... **Richard H. 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Letters

Continued from page 5

vatives are equally quick to embrace it—at the expense of the liberal arts.

A few quibbles: Robinson does an awful lot of assuming. I am not "committed to the inculcation of inert facts," mainly because I'm not sure what that means. And since when is critical thinking synonymous with liberal thinking? Is brainwashing by the left any nobler than brainwashing by the right? Students should be encouraged to think critically about orthodoxies of all stripes. Because great writing transcends the narrow categories so fashionable today, those who read and understand Shakespeare, Walt Whitman, Langston Hughes, and Virginia Woolf, among others, are well on their way to becoming critical thinkers in the truest sense. Does Robinson really believe that schools need to teach teenagers how to spot authoritarianism? That's a little like giving Michael Jordan lessons in how to slam-dunk. Teenagers are already pretty good at rebelling against authority. I'd prefer to tackle ignorance.

I must also take issue with a few statements made by Nance. I didn't say that those who advocate technical education "lack virtue." I just don't think we should automatically assume that the business community's first priority is students' overall education. Businesses have to turn a profit—that's their job. Schools have to educate—that's *their* job. Both have been making a mess of things lately, but blaming schools for our economic woes is not the answer. U.S. companies could become more competitive if executive salaries were closer to those earned by teachers. Corporations could also invest part of their profits in additional training for their workers. And while I'm not a big Dewey fan, I think holding him responsible for "malcontent and destructive behavior" by students is unfair, since the typical American classroom remains Dewey-free.

JOCK ED

I was very disappointed with your careless and disrespectful bias against at least one important academic discipline [Field Notes, May/June]. Physical educators are referred to as "gym teachers" and then disparaged with the remark, "Excuse us, the university calls them exercise science professors."

Exercise scientists, including physiologists, biomechanists, and motor learning specialists, contribute an enormous amount of valuable scientific information to all of the health science fields. These individuals are as rigorously educated and scientifically prepared as anyone in any discipline.

Henry Eisenhart, *Chairman, Department of Recreation and Leisure Services, Georgia Southern University*

PERIODICAL COMPLAINTS

One of my subscribers sent me a copy of "Fanzine Follies" [The Periodical Table, May/June]. In the article many "iana"s were mentioned, but "Lawrenciana" was not.

In the United Kingdom there is a T. E. Lawrence Society, with more than 400 members worldwide, which publishes a biannual journal and a quarterly newsletter. Here in the United States, there is *T. E. Notes,* which has subscribers in more than a dozen countries around the world.

If you ever do a follow-up to "Fanzine Follies," possibly you could mention T. E. Lawrence.

Denis McDonnell, *Editor,* T. E. Notes

I must disagree with Carlin Romano [The Periodical Table, March/April] and revise his opening sentence to say that rabbinic reasoning is indeed a very promising candidate for settling the old "cross-cultural rationality" debate. For starters, who better than the Jews—who date from the beginning of civilization, have known everyone, suffered everything, and been everywhere—to be in a position to adjudicate this and other debates?

One correction: The recent discussion of the broader use of the rabbinic form of reasoning known as *qal va-homer* did not begin in 1990 with Howard Eilberg-Schwartz, as Romano reports, but, rather, at least eight years earlier, with Susan A. Handelman in *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory.*

Richard A. Cohen, *Aaron Aronov Chair of Judaic Studies, Associate Professor of Religious Studies, University of Alabama*

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Git 'em up, Move 'em out

Continued from page 53

with certain characteristics of program design and policy, and the benefits of modifying programs and policies are measured by the extent to which such changes will reduce completion times.

But what if further research, now being undertaken by the Mellon Foundation and by individual universities, correlates the numbers with external factors such as success on the job market or acceptance of a book manuscript? Will completion times then be a more meaningful oracle?

Probably not. Even if it turns out that shorter times to degree do correlate with certain measures of scholarly success—better jobs, more publications, more easily achieved tenure, and the like—it may still be unclear in which direction the causal arrow points. For example, Bowen and Rudenstine have already concluded from a study of several hundred faculty members at seven prestigious colleges and universities that completion times were "appreciably shorter among faculty members promoted to tenure." But does finishing faster lead to success, or does academic success by some other measure lead certain students to finish faster? Completion times may turn out to have little to tell us about individual promise or, indeed, about the state of graduate education.

"They're like I.Q.'s," says Cal Tech's Goodstein. "The answer will always be too simple for the question."

Elizabeth Hunt is a Philadelphia freelance writer and a doctoral candidate in history of science at the University of Pennsylvania.

Lingua Franca has been named winner of

The American Society of Magazine Editors'
1993 NATIONAL MAGAZINE AWARD
FOR GENERAL EXCELLENCE
(Circulation under 100,000)

and

The Utne Reader's
1993 ALTERNATIVE MAGAZINE AWARD
FOR GENERAL EXCELLENCE
(Circulation under 15,000)

and

The Utne Reader's
1993 ALTERNATIVE MAGAZINE AWARD
FOR BEST NEW TITLE

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JOBTRACKS 1992-93

DEPARTURES TO TENURED POSITIONS

UNITED STATES

FACULTY AT	DISC	NAME	TO TENURED POSITION AT	
Alabama State U	MU	Morris, Mellasenah	James Madison	VA
Alabama, U of	CO	Riffe, Daniel	Northern Ill. U	IL
Alabama, U of	EC	Thistle, Paul	Western Michigan	MI
Allegheny C	CP	Belasco Smith, Susan	Cal SU, L.A.	CA
American U	PS	Bonham, Matthew	Syracuse U	NY
Amherst C	FL	Huet, Marie-Hélène	Virginia, U of	VA
Appalachian S U	SL	Romero, Hector	Indiana, S. Bend	IN
Arizona, U of	PS	Scaff, Lawrence	Pennsylvania State	PA
Ball State U	CO	Willis, William James	Boston C	MA
Baltimore, U of	EC	Chambers, Donald	Lafayette C	PA
Baltimore, U of	PH	Simon, Thomas	Illinois State U	IL
Baruch C	EC	Hochman, Harold	Lafayette C	PA
Belmont Abbey C	RE	Min, Anselm	Claremont Grad	CA
Borodin Trio	MU	Edlina-Dubinsky, L	Indiana, Blmngtn	IN
Boston U	HI	Moses, Wilson	Pennsylvania State	PA
Boston U	PS	Abrams, Kathryn	Cornell U	NY
Boston U	PS	Markovits, Andrei	UC, SantaCruz	CA
Bowdoin C	AF	Kertzer, David I.	Brown U	RI
Bowling Green S	EL	Marsden, Michael	Northern Michigan	MI
Brandeis U	LN	Grimshaw, Janet	Rutgers, N Bruns	NJ
Brandeis U	LN	Prince, Alan	Rutgers, N Bruns	NJ
Brookings Inst.	PS	Katzmann, Robert	Georgetown U	DC
Cal S U, Chico	CO	Catt, Isaac	Millersville U of PA	PA
Cal S U, LBeach	GL	Bareikis, Robert	Centenary C	LA
Cal S U, SBrnrdno	LN	Herring, Susan	Texas, Arlington	TX
Cal S U, Northridge	MU	van Deusen, Nancy	Claremont Grad	CA
Cal State U	AR	Kovach, Sally	NCarolina, Chrltt	NC
Carnegie Endowment	PS	Nelson, Daniel	Old Dominion U	VA
Carnegie-Mellon U	HI	Chapman, Herrick	New York U	NY
Carnegie-Mellon U	HI	Cohen, Lizabeth	New York U	NY
Carnegie-Mellon U	PS	Rosenthal, Howard	Princeton U	NJ
Central Michigan U	SO	Johnstone, Ronald	Ball State U	IN
Chicago, U of	EC	Bils, Mark	Rochester, U of	NY
Chicago, U of	HI	Coatsworth, John	Harvard U	MA
Chicago, U of	PS	Snyder, James	M I T	MA
Cincinnati, U of	MU	Page, Cleveland	Maryland, CollPk	MD
Clark Atlanta U	HI	Scott, William	Lehigh U	PA
Clemson U	SL	Saz, Sara	Indiana, Blmngtn	IN
Colorado, Bouldr	EL	Candelaria, Cordelia	Arizona State U	AZ
Colorado, Bouldr	FL	Stamelman, Richard	Williams C	MA
Columbia U	AS	Dosher, Barbara	UC, Irvine	CA
Columbia U	EL	Blount, Marcellus	Rutgers, N Bruns	NJ
Columbia U	PS	Lynch, Allen	Virginia, U of	VA
Connecticut, U of	AF	Silverblatt, Irene	Duke U	NC
Connecticut, U of	AR	Brodsky, Joyce	UC, SantaCruz	CA
Cornell U	PS	Ginsberg, Benjamin	Johns Hopkins U	MD
Cornell U	PS	Lebow, Richard Ned	Pittsburgh, U of	PA
Creighton U	RE	Laurance, Rev. John	Marquette U	WI
Ctr Appl Linguistics	LN	Tucker, G. Richard	Carnegie Mellon	PA
CUNY	AR	Krauss, Rosalind	Columbia U	NY
CUNY	DF	Beck, Jill	Connecticut C	CT
CUNY, Queens C	EL	Dayan, Joan	Arizona, Tucson	AZ
CUNY, Queens C	EL	Harris, Susan	Pennsylvania State	PA
CUNY, Queens C	RE	Wyschogrod, Edith	Rice U	TX

OUR FINAL REVIEW of Tenurings and Hirings lists those professors hired to tenure according to the institutions they left as of the beginning of the 1992-93 academic year. These lists cover the humanities and social sciences (excluding psychology) at more than 450 4-year colleges and universities in the US and Canada.

Information was obtained in great part from the hiring institutions and has not been double-checked in most instances with the institution these professors have left.

Where we have a campus name (*e.g.* "Illinois, Urbana"), we use it. But someone who taught there might just as well be listed under the general university name (*e.g.*, "Illinois, U of").

If there is a **['93]** added, the departure will take place during the summer of 1993.

"S," "C," and **"U"** mean "State," "College," and "University."

AF	Anthropology/ Archeology/Folklore	LO	Languages & Literatures, Others
AS	Area Studies	LN	Linguistics
AR	Art/Art History	MU	Music
CL	Classics	NE	Near & Middle East Languages
CO	Communication	OL	Oriental Languages
CP	Comparative Literature	PH	Philosophy
DF	Drama/Dance/Film	PS	Political Science
EC	Economics	RE	Religion
EL	English	RL	Russian/Slavic Languages
FL	French/Italian	SO	Sociology
GE	Geography	SL	Spanish/Portuguese
GL	German Language		
HI	History		

LINGUA FRANCA goes to great effort to insure that our data is accurate and as complete as possible. Since we have in most cases relied upon the administrators we survey, however, many of whom are not yet accustomed to providing information in the categories we request (we thank them warmly for their cooperation), we know that JOBTRACKS is, as we go to press, incomplete and still not free from all errors. Consequently, we cannot be responsible for errors and omissions, and readers are advised not to act on any of this information without verifying it.

We invite our readers to help make JOBTRACKS an even more comprehensive reference tool, in the following way.

If one of our items is in error, please let us know, on the stationery of the hiring department, specifying your name and title.

Correction to our March issue: Eric Naiman is in **Slavic Languages and Comparative Literature** at UC, Berkeley. **Corrections to our May issue:** Christopher Sellers is in **History,** and David Rothenberg is in **Philosophy,** at the New Jersey Institute of Technology. Peter J. Liberman got his Ph.D. in Political Science from **M.I.T.**

Deans and administrators: If your institution isn't represented and should be, write or call us to request the appropriate form.

Faculty members: If your name isn't here and should be, ascertain who in your administration or news office both has this information for the humanities and social sciences, and is willing to part with it. Give us the person's name and title, and your name and title. We are not listing temporary or visiting positions, nor first-time hirings to those senior positions that are probationary (*e.g.* associate professor without tenure).

Contact us either by writing to the Jobtracks Desk, *Lingua Franca,* 172 East Boston Post Rd., Mamaroneck, NY 10543-9936, or by faxing us at 914-698-9488.

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JOBTRACKS 1992-93

DEPARTURES TO TENURED POSITIONS

FACULTY AT	DISC	NAME	TO TENURED POSITION AT	
Dartmouth C	HI	Green, Michael	Kentucky, U of	KY
DePaul U	SO	Padilla, Felix M.	Northeastern U	MA
Dist of Columbia	LN	Wolfram, Walter A.	North Carolina S	NC
Duke U	HI	Marsden, George M.	Notre Dame, U of	IN
East Carolina U	AR	Morgan, Clarence	Minnesota, TwinC	MN
East Carolina U	EC	Hunt, Gary	Maine, U of	ME
Eastern New Mexico	DF	Totten, Cynthia	Eckerd C	FL
Educatnl Testing Serv	CO	Henning, Grant	Pennsylvania State	PA
Emory U	EL	Baker, Peter	Virginia, U of	VA
Episcopal Divinity	RE	Cannon, Katie	Temple U	PA
Federal Reserve	EC	Christiano, Lawrence	Northwestern U	IL
Fitchburg S C	HI	Dudley, Julius	Salem State C	MA
Florida, U of	AF	Armelagos, George	Emory U	GA
Florida, U of	HI	Hall, Kermit	Tulsa, U of	OK
Florida, U of	SL	Lipski, John	New Mexico, U of	NM
George Mason U	EC	Alexeev, Michael	Indiana, Blmngtn	IN
George Washington U	HI	Warren-Findley, J.	Arizona State U	AZ
Georgia Tech	PS	Ray, David	Oklahoma, U of	OK
Georgia, U of	PS	Regens, James	Tulane U	LA
Guilford C	GL	Geisler, Michael	Middlebury C	VT
Hampshire C	DF	Schwartz, Peggy	Mass, Amherst	MA
Harvard U	DF	Weimann, Robert	UC, Irvine	CA
Harvard U	FL	Braider, Christopher	Colorado, Bouldr	CO
Harvard U	PH	Hylton, Peter	Illinois, Chicago	IL
Harvard U	PS	Walton, Hanes	Michigan, AnnArb	MI
Hawaii, U of	HI	Immerman, Robert	Temple U	PA
Hawaii, U of	OL	Ungar, J. Marshall	Maryland, CollPk	MD
Hebrew Union, LA	RE	Signer, Michael A.	Notre Dame, U of	IN
Holy Cross, C of	CL	Boedeker, Deborah	Brown U	RI
Hoover Inst.	PS	Weingast, Barry	Stanford U	CA
Howard U	GL	Walker, Richard	Maryland, CollPk	MD
Ill Benedictine	EL	O'Brien, John	Illinois State U	IL
Illinois, U of	CL	Cole, Susan Guettel	SUNY, Buffalo	NY
Illinois, U of	FL	Enders, Jody	UC, SntaBarbara	CA
Illinois, Chicago	CO	Huesmann, L.Rowell	Michigan, AnnArb	MI
Illinois, Chicago	EL	Segal, Lore	Ohio State	OH
Illinois State U	FL	Olivier, Louis	Grand Valley SU	MI
Illinois State U	HI	Austensen, Roy	Valparaiso U	IN
Illnois Tech	PS	Ferman, Barbara	Temple U	PA
Indiana U	CO	Pritchard, David	Wiscnsn, Milwauk	WI
Int'l Monetary Fund	EC	Dooley, Michael	UC, SantaCruz	CA
Iowa, U of	EC	Kennan, John	Wiscnsn, Madison	WI
Iowa, U of	EL	Hayles, N. Katherine	UC, Los Angeles	CA
Iowa, U of	EL	Robinson, Marilynne	Iowa, U of	IA

FACULTY AT	DISC	NAME	TO TENURED POSITION AT	
Iowa, U of	PS	Wright, John	George Washingtn	DC
Johns Hopkins U	AR	Melion, Walter	Emory U	GA
Johns Hopkins U	SO	Braddock II, Jomills	Miami, CoralGabl	FL
Julliard School	MU	Garrett, Margo	Minnesota, TwinC	MN
Kansas, U of	AR	Addiss, Stephen	Richmond, U of	VA
Kansas, U of	EL	Horowitz, Floyd	CUNY, Hunter C	NY
Kennesaw S C	MU	Everett, Steven	Emory U	GA
KYW - TV	CO	Bell, Steve	Ball State U	IN
Lawrence U	HI	Schutte, Anne J.	Virginia, U of	VA
Le Moyne C	RE	McShane SJ, Joseph	Fordham U	NY
Louisiana, BatnRouge	MU	Muffitt, Timothy	Texas, Austin	TX
Louisiana State U	GL	Del Caro, Adrian	Colorado, Bouldr	CO
Louisiana State U	MU	Muffit, Timothy	Texas, Austin	TX
M I T	SO	Marx, Gary	Colorado, Bouldr	CO
Maryland, U of	HI	Mohr, James	Oregon, U of	OR
Maryland, U of	PH	Taylor, Kenneth	Rutgers, N Bruns	NJ
Mass, Amherst	CL	Shell, Marc	Harvard U	MA
Mass, Amherst	HI	Baker, Paula	Pittsburgh, U of	PA
Mass, Amherst	SL	McCracken, Ellen	UC, SntaBarbara	CA
Memphis State U	MU	Freund, Don	Indiana, Blmngtn	IN
Merrimack C	HI	Naylor, Phillip	Marquette U	WI
Miami U, Oxford	DF	Manning, Thomas	Wiscnsn, Oshksh	WI
Michigan, AnnArb	PS	Dawson, Michael C.	Chicago, U of	IL
Michigan, U of	AF	Hill, Kim	New Mexico, U of	NM
Michigan, U of	FL	Mignolo, Walter	Duke U	NC
Michigan, U of	HI	Hollinger, David	UC, Berkeley	CA
Michigan State U	EC	Baillie, Richard	Georgetown U	DC
Michigan State U	HI	Cohen, Warren	Maryland, Catonsvl	MD
Michigan State U	SO	Williams, David	Michigan, AnnArb	MI
Minnesota, TwnCities	CL	Armstrong, Nancy	Brown U	RI
Minnesota, U of	CO	Soley, Lawrence	Marquette U	WI
Minnesota, U of	CP	Chow, Rey	UC, Irvine	CA
Minnesota, U of	EC	Kehoe, Patrick	Penn, U of	PA
Minnesota, U of	EC	Wolpin, Kenneth	New York U	NY
Minnesota, U of	MU	Bjork, Mark	Minnesota, TwinC	MN
Minnesota, U of	RE	Zahavy, Tzvee	NCarolina, Chrltt	NC
N/A	AF	Etkin, Nina	Hawaii, U of	HI
N/A	CO	Stone, Robert	Johns Hopkins U	MD
N/A	DF	Hennum, Nels	Minnesota, TwinC	MN
N/A	DF	Levy, Jacques	Colgate U	NY
N/A	EC	Huffman, Gregory	Southern Methodist	TX
N/A	EL	Fitzgerald, Maria	Minnesota, TwinC	MN
N/A	FL	Bondanella, Julia	Indiana, Blmngtn	IN
N/A	HI	Alvarez-Junco, José	Tufts U	MA
N/A	HI	Lehman, Kenneth	Hampden-Sydney	VA
N/A	MU	Newton, James	UC, Irvine	CA
N/A	PS	Hamilton, Cynthia	Rhode Island	RI
Nazareth C	HI	Irwin, William	Aquinas C	MI
New Mexico, U of	AF	Koss, Joan	Arizona State U	AZ
New York U	AS	Sperling, George	UC, Irvine	CA
New York U	FL	Barolini, Teodolinda	Columbia U	NY
New York U	PS	Conant, James	Oklahoma, U of	OK
New York U	PS	Hinckley, Barbara	Purdue U	IN

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FACULTY AT	DISC	NAME	TO TENURED POSITION AT	
North Carolina S	ME	Newby, Gordon	Emory U	GA
Northern Illinois U	PS	Baker, Kendall L.	N Dakota, U of	ND
Northern Illinois U	PS	Womack, Brantly	Virginia, U of	VA
Northwestern U	EC	Rustichini, Aldo	New York U	NY
Northwestern U	HI	Rose, Sonya	Michigan, AnnArb	MI
Northwestern U	PS	Huber, Evelyne	NCarolina, ChplH	NC
Northwestern U	PS	Stephens, John	NCarolina, ChplH	NC
Northwestern U	SL	Gold, Hazel	Emory U	GA
Notre Dame, U of	EL	Everett, Percival	UC, Riverside	CA
Notre Dame, U of	PH	Wilson, C.	Alberta, U of	CAN
Notre Dame, U of	RE	Buckley, SJ, Michael	Boston C	MA
Occidental C	RE	Lipstadt, Deborah	Emory U	GA
Ohio State U	EC	Driskill, Robert	Vanderbilt U	TN
Penn, U of	AF	Appardurai, Arjun	Chicago, U of	IL
Penn, U of	AS	Diawara, Manthia	New York U	NY
Penn, U of	EC	Azariadis, Costas	UC, Los Angeles	CA
Penn, U of	EC	Buffie, Edward	Indiana, Blmngtn	IN
Penn, U of	EL	Jehlen, Myra	Rutgers, N Bruns	NJ
Penn, U of	EL	Paquet, Sandra	Miami, CoralGabl	FL
Penn, U of	FL	Nichols, Stephen	Johns Hopkins U	MD
Penn, U of	PH	Haslanger, Sally	Michigan, AnnArb	MI
Pennsylvania State	EL	Balaban, John	Miami, CoralGabl	FL
Pennsylvania State	LN	Woolford, Ellen	Mass, Amherst	MA
Pennsylvania State	MU	Moeser, James C.	SCarolina, Colmbia	SC
Pomona C	CL	Martin, Thomas	Holy Cross, C of	MA
Pomona C	RE	Ernst, Carl W.	NCarolina, ChplH	NC
Princeton U	MU	Cummings, Anthony	Tulane U	LA
Princeton U	PS	McAdams, A. James	Notre Dame, U of	IN
Purdue U	HI	Peck, Linda	Rochester, U of	NY
Rice U	AF	Fischer, Michael	M I T	MA
Rochester, U of	EL	Backscheider, Paula	Auburn U	AL
Rochester, U of	EL	McGowan, John P.	NCarolina, ChplH	NC
Rutgers U	AF	Ashmore, Wendy	Penn, U of	PA
Rutgers U	HI	McCormick, Richard	NCarolina, ChplH	NC
Rutgers U	MU	Rosand, Ellen	Yale U	CT
S California, U of	CL	Malamud, Martha	SUNY, Buffalo	NY
S California, U of	CO	Rogers, Everett	New Mexico, U of	NM
S California, U of	PS	Biersteker, Thomas J.	Brown U	RI
S California, U of	SO	Hayward, Mark	Pennsylvania State	PA
S Illinois, Carbndl	RE	King, Sallie	James Madison	VA
San Diego S U	SO	Sanders, William	Texas, El Paso	TX
Shippensburg U	EL	Palumbo, Donald	East Carolina U	NC
South Florida	HI	Hewitt, Nancy A.	Duke U	NC
Southwestern U	RE	Davis, Winston	Washington & Lee	VA
Spelman C	EL	Royster, Jacqueline	Ohio State	OH
St. Mary's, Maryland	HI	Fausz, Frederick	Missouri, StLouis	MO
Stanford U	FL	Freccero, John	New York U	NY
Stanford U	SO	Tuma, Nancy	Cornell U	NY
SUNY, Binghmtn	SO	Collins, Jane	Wiscnsn, Madison	WI
SUNY, Binghmtn	AF	Lutz, Catherine A.	NCarolina, ChplH	NC
SUNY, StonyBrk	EL	Harris, William	Pennsylvania State	PA
SUNY, StonyBrk	PH	Heelan, Patrick	Georgetown U	DC
Syracuse U	MU	Lee, Ronald	Rhode Island	RI
Texas A&M	EL	O'Keeffe, Katherine	Notre Dame, U of	IN
Texas A&M	PS	Huang, Chi	Kentucky, U of	KY
Texas, U of	OL	Chun, Dorothy	UC, SntaBarbara	CA
Texas, Austin	EL	Duban, James	North Texas, U of	TX
Texas, Austin	EL	Worthen, William	Northwestern U	IL
Texas, Austin	ME	Malti-Douglas, F.	Indiana, Blmngtn	IN
Texas Tech U	HI	Flores, Dan L.	Montana, U of	MT
Toledo, U of	HI	Duley, Margot L.	East Michigan U	MI
Tufts U	HI	Packard, Randall	Emory U	GA
UC, Berkeley	AF	Thornton, Russel	Dartmouth C	NH
UC, Berkeley	AR	Armstrong, Carol M.	CUNY, Grad Schl	NY
UC, Berkeley	CL	Habinek, Thomas N.	S California, U of	CA
UC, Berkeley	EC	Rogoff, Kenneth	Princeton U	NJ
UC, Berkeley	FL	Condé, Maryse	Maryland, CollPk	MD
UC, Berkeley	HI	Keller, Evelyn Fox	M I T	MA
UC, Berkeley	PH	Code, Alan	Ohio State	OH
UC, Berkeley	SL	Ludmer, Josefina	Yale U	CT
UC, Davis	EC	Sullivan, Arthur	Oregon State U	OR
UC, Davis	HI	Ruiz, Vicki	Harvey Mudd C	CA
UC, Davis	HI	Ruiz, Vicki	Claremont Grad	CA
UC, Los Angeles	EL	Sundquist, Eric	Vanderbilt U	TN
UC, Los Angeles	GE	Johnson, James H.	NCarolina, ChplH	NC
UC, Los Angeles	HI	Meyer, Melissa	Dartmouth C	NH
UC, Riverside	HI	Masur, Louis	CUNY, City C	NY
UC, San Diego	AS	Pippin, Robert B.	Chicago, U of	IL
UC, San Diego	EL	Dimock, Wai Chee	Brandeis U	MA
UC, San Diego	SL	Rodriquez, Ileana	Ohio State	OH
UC, SntaBarbara	EC	Bronars, Stephen	Texas, Austin	TX
UC, SntaBarbara	SL	Sousa, Frank	SE Massachusetts	MA
US Dept Housing	GE	Sommers, Jack	NCarolina, Chrltt	NC
US Military Acad	HI	Campbell, D.	Austin Peay SU	TN
Utah, U of	EL	Lewis, Larry	Virginia Cmnwlth	VA
Utah, U of	PH	Gabbey, Alan	Barnard C	NY
Vanderbilt U	EC	Sloan, Frank	Duke U	NC
Vanderbilt U	PS	Kugler, Jacek	Claremont Grad	CA
Vassar C	SL	Stolley, Karen	Emory U	GA
Virginia Poly	AS	Salvagio, Ruth	New Mexico, U of	NM
Virginia Poly	AS	Wilson, Stephan	Kentucky, U of	KY
Virginia, U of	PS	O'Rourke, Timothy	Clemson U	SC
W Virgina U	EL	O'Donnell, Patrick	Purdue U	IN
Warren Wilson C	EL	Grossman, Judith	UC, Irvine	CA
Washington U	EL	Salamon, Linda	George Washingtn	DC
Washington, U of	GL	Peck, Jeffrey	Georgetown U	DC
Washington, U of	GL	Rieckmann, Jens	UC, Irvine	CA
Washington, U of	GL	Winkler, Markus	Pennsylvania State	PA
Washington, U of	PH	Forster, Ann	Calif. Polytech	CA
Wayne State U	SO	Montgomery, R.	Kansas, U of	KS

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DEPARTURES TO TENURED POSITIONS

FACULTY AT	DISC	NAME	TO TENURED POSITION AT	
Wesleyan U	MU	Shelemay, Kay	Harvard U	MA
Weston Theology	RE	Neyrey S.J., Jerome	Notre Dame, U of	IN
Wichita State U	AS	Kitch, Sally	Ohio State	OH
Wichita State U	DF	Pollack, Rhoda-Gale	Kentucky, U of	KY
Williams C	HI	Spear, Thomas	Wiscnsin, Madison	WI
Winthrop C	DF	Huskey, Sybil	NCarolina, Chrltt	NC
Wiscnsn, Madison	PH	Crawford, Donald	UC, SntaBarbara	CA
Wiscnsn, Madison	SO	Maynard, Douglas	Indiana, Blmngtn	IN
Wisconsin, U of	HI	Hartog, Hendrick	Princeton U	NJ
Wright State	HI	Sealander, Judith	Bowling Green S	OH
WVa Wesleyan C	SO	Richardson, Barbara	East Michigan U	MI
Wyoming, U of	PS	Clark, Caleb	Auburn U	AL
Yale U	CP	Thiong'o, Ngugi wa	New York U	NY
Yale U	DF	Schechter, Joel	San Francisco SU	CA
Yale U	EC	Kletzer, Kenneth	UC, SantaCruz	CA
Yale U	EC	Matzkin, Rosa	Northwestern U	IL
Yale U	EL	Wofford, Susanne L.	Wiscnsn, Madison	WI
Yale U	HI	Cronon, William	Wiscnsn, Madison	WI
Yale U	HI	Honig, Emily	UC,Santa Cruz	CA
Yale U	HI	Oldenziel, Ruth	Amsterdam, U van	[NL]
Yale U	SO	Brint, Steven	UC, Riverside	CA
Yale U	SO	Di Maggio, Paul J.	Princeton U	NJ

CANADA

Alberta, U of	RE	Waugh, Earle	St Thomas U	CAN
Calgary	HI	Coward, Harold	Victoria, U of	CAN
Concordia U	OL	Collins, Steven	Chicago, U of	IL
Laval U	CO	Pons, Christian-Marie	Sherbrooke, U of	CAN
Montréal	CO	Beaudet, Céline	Sherbrooke, U of	CAN
Montréal	SL	Gómez-Moriana, A.	Simon Fraser U	CAN
Ottawa, U of	CO	Russell, Pamela	Sherbrooke, U of	CAN
Ottawa, U of	PH	Thorp, John W.	Western Ontario	CAN
Queen's U	EC	Devereux, Nichael	British Columbia	CAN
Queen's U	HI	Parr, Joy	Simon Fraser U	CAN
ThomasMoore	PH	Baldner, Steven	St Francis Xavier	CAN
Toronto, U of	HI	Buchwald, Jed	M I T	MA
Toronto, U of	HI	Jones, Christopher	Harvard U	MA
Toronto, U of	MU	Dawes, Andrew	British Columbia	CAN
Toronto, U of	SO	Gartner, Rosemary	Minnesota, TwinC	MN
W Ontario	EC	Greenwood, Jeremy	Rochester, U of	NY
W Ontario	PS	Falkenheim, Peggy	Simon Fraser U	CAN
Waterloo	GE	Robinson, John	British Columbia	CAN
York U	HI	Halpern, Baruch	Pennsylvania State	PA
York U	HI	Lary, Diana	British Columbia	CAN
York U	HI	Rose, Paul	Pennsylvania State	PA

OTHER COUNTRIES

(ASL)Australian Natl	PH	Tooley, Michael	Colorado, Bouldr	CO
(BLG)Guelph U	PS	Nef, Jorge	Simon Fraser U	CAN
(FRN)Burgundy	EL	Rabaté, Jean Michel	Penn, U of	PA
(FRN)CNRS	CL	Sissa, Giulia	Johns Hopkins U	MD
(FRN)Hautes Etudes	CL	Détienne, Marcel	Johns Hopkins U	MD
(FRN)Rabelais Tours	FL	Leuwers, Daniel	Vanderbilt U	TN
(GER)Freiburg, U of	MU	Levin, Robert	Harvard U	MA
(GRC)Thessaloniki	CL	Sifakis, Gregory	New York U	NY
(IND)New Delhi	EL	Loomba, Ania	Tulsa, U of	OK
(PERU)Católica	SL	Ballon-Aguirre, E.	Arizona State U	AZ
(UK)Cambridge U	CL	Cherry ['93], John	Michigan, AnnArb	MI
(UK)LondonSchEcon	ME	Polonsky, Antony	Brandeis U	MA
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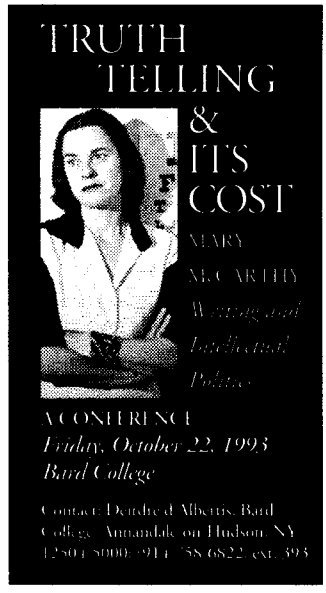

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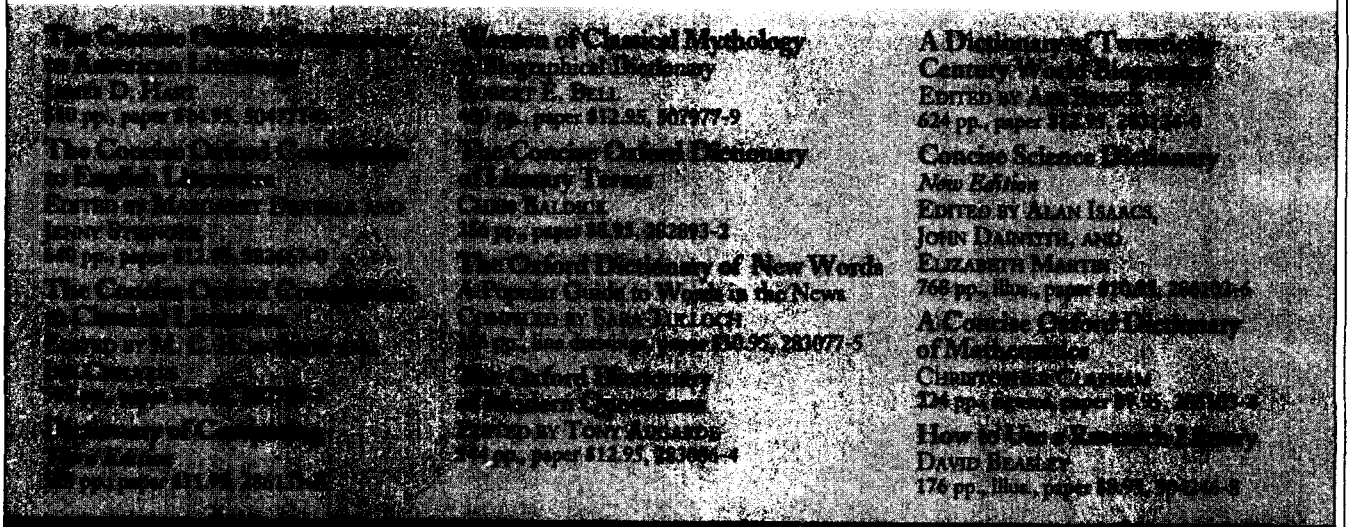

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